Vedic Sanskrit : Mother Of All Languages

—Swami Dharmananda Saraswati
(Vidyamartand)

India was the motherland of our race and Sanskrit, *the mother of European language*, that she was the mother of our philosophy, mother through the Arabs of much of our mathematics, through mother Buddha, of the ideals embodied in Christianity, mother through the village community of self government and democracy, mother India is in many ways, the mother of us all.

—Will Durant.

MOTHER OF ALL LANGUAGES

वेदोपाध्याय,
श्री पं० विश्वनाथ जी विद्यामार्त्तण्ड
को सेवा में सादर भेंट
प्रताप सिंह चौधरी
23. 11. 1979.

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Swami Dharmananda Saraswati
(Vidyamartand.)

SEPT. 1979

Publisher :

Rai Bahadur Ch. Narain Singh Pratap Singh
Dharmarth Nyas
57 L. MODEL TOWN, KARNAL

✻✻

September 1979

Price : Rs. 12-00
Rs. 15-00 (Bound)

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Printed at

Gurukula Kangri Pharmacy Press,
Hardwar.

ABOUT THE AUTHOR

Acharya Dharma Deva Vidya Martanda was eminent Vedic Research Scholar, linguist (knowing about 15 languages inculding English, French and German) an author of more than 30 books in Hindi Sanskrit and English and an editor. Born on Ist Nov. 1899, (died in Oct. 1978) he graduated with honours from the famous Gurukula Kangri University, Hardwar in 1921 standing first in all subjects and winning two gold medals. For his scholarly thesis on Vedic Science of Ethics and Indian Sociology, he got the Vidya Vachaspati degree. He was awarded the highest doctorate degree, Vidya Martand in 1954. He was one of the most favourite pupils of Shri Swami Shraddhanand ji Maharaj.

He was Acharya of the Gurukula at Multan and Kengeri near Bangalore, He worked in South India as a Vedic missionary from 1921 to 1941. From 1942 to 1953, he was Secretary of the International Aryan Religious League, of which he was unanimously elected President in 1961. He was Professor of Vedas in Gurukula Kangri Vishwavidyalaya and Chief Editor of an English, Sanskrit Hindi Dictionary and the Gurukula Patrika in Sanskrit from 1954 to 1963. He was a member of the World Council of the World Union and president of the Central Hindi Protection Committee and the World Vedic Council.

He was widely acclaimed for his English translation of the Sam Veda and Rigveda. (Volume 1 and 2).

A NOTE FROM THE EDITOR

It is highly unfortunate that the author of this book, Acharya Dharmanand Vidyamartand, could not live to see this publication.

Till the very end he went daily to the press, read the proofs himself and made last minute changes,

Even the night before he died, he expressed his wish that the book should come out early and that it should be free from mistakes.

Despite our best efforts due to unforeseen circumstances there has been delay in its publication and some printing mistakes have also crept in.

We would, therefore, seek indulgence from the readers and pray to the departed soul to forgive us for our part of the responsibility.

With this, we present this book to you and hope you would enjoy reading it !

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OM

VEDIC SANSKRIT

Mother of All Languages

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VEDIC SANSKRIT

Mother of all Languages

INTRODUCTION

The study of various languages is a very interesting subject. I have been interested in the study of the languages of India and foreign countries from the days of my studentship at the Gurukula Kangri University near Hardwar. I consider myself to be very fortunate in getting the golden opportunity of acquiring sound knowledge of Sanskrit, sitting at the feet of very great Sanskrit scholars and grammarians at the Gurukula Multan (Now in Pakistan) which was the first branch of the Gurukula Kangri (of world wide reputation) as founded by Mahatma Munshi Ram ji (later known as Swami Shradhanand ji having taken up Sanyas in 1917). As a student of comparative study of religions and philosophy at the Gurukula University (from 1917 to 1921) I learnt Bengali, Gujrati, Marathi and Urdu besides acquiriug sound knowledge of the Vedas, Vedangas and classical Sanskrit. English was a compulsary subject of the curriculum and I paid special attention to its study as I had made up my mind to devote some years for missionary work in South India.

From 1921 to 1941 I was working in the south as a Vedic missionary and there I picked up the knowledge of Kannada and other South Indian languages. As Mangalore was my headquarters for missionary work, I picked up Kannada fairly well enough to deliver

lectures in that language within two or three months and later edited a Kannada monthly magazine named "Veda Sandesh" for 3 years.

Kannada, Telugu, Tamil and Malayalam being sister languages, I did not find any difficulty in getting working knowledge of these other south Indian languages with the help of the self-instructors in Devanagari script published by Dakshina Bharat Hindi Prachar Sabha Madras and Rashtra Bhasha Prachar Sabha Wardha I picked up French with the hélp of an old lady resident of Shri Shivananda Ashrama Rishikesh who had named herself as Dayananda Sarasvati having taken up Sanyas. Now and then,) took the help of the late Shri Amba Lal Purani and Dr. Indra Sen ji M.A. Ph-D. at Shri Aurabindo--Yoga Mandir Jwalapur. Priers et meditations la mer (with English translation done by Shri Aurabindo himself) was of very great help to me as its contents were very much to my liking.

For learning German I took the help of Swami Agehananda, ex-professor at the Hindu University Varanasi (a German Sanyasi) who was with me for some days in South India besides learning from " How to speak and write German " by Joseph Rosonberg and other books.

For lerning Russian, I took the help of of some friends at B.H.E.L., Ranipur (Hardwar) who had been to Russia and who gave me रूसी प्रारम्भिक पाठ्यक्रम by Neena Patopeva नीना पतापोवा कृत and रूसी व्याकरण की संक्षिप्त व्याख्या besides रूसी भाषा और संस्कृत में

आन्तरिक समानता by Indu Lekha M. A. Lecturer of Russian at Delhi University.

For other languages of Europe, '21 Languages Dictionary" by Bodmer has been of the greatest help to me though there was nothing in them about Sanskrit (either Vedic or classical).

This is the first serious attempt at showing the Vedic Sanskrit to be the Mother of all languages (directly or indirectly) giving illustrations from fifty languages of the world. In many cases, I have not been able to see eye to eye with the theories advanced by many western philologists and linguists regarding the origin of human speech and their arbitrary classification of languages etc. I have drawn my own conclusions in such matters giving my reasons for the same.

I hope, this thesis which is the result of my life long labour (lasting for about sixty years) will be read with great attention and impartiality by all great scholars. A Bibliography of important books consulted while preparing the treatise has been given at the end of the book. I am thankful to all those authors whose works have been helpful to me in any way. I thank sincerely my friend Ch. Pratap Singh ji Rais for kindly undertaking the publication of this book on behalf of his Trust and thus enabling it to see the light of the day.

May God bless him.

(Swami) Dharmananda Sarasvati
Vidya Martanda
President विश्व वेद परिषद् (World Vedic Concil)
Anand Kutir, Jwalapur (U. P.)

20-5-1978

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Vedic Sanskrit-Mother OF All Languages

ओ३म् यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति ।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥
(अथर्व १०.८.१)

ओ३म् इडा सरस्वतीमही तिस्रो देवीर्मयोभुवः ।
बर्हिः सीदन्त्वस्रिध ॥ ऋ० १-१७-८

ओ३म् होता देवो अमर्त्यः पुरस्तादेतिमायया ।
विदथानि प्रचोदयन् ॥ साम० १४७७

Origin of human speech still a mystery :—

Before I take up the main theme of this paper " Vedic Sanskrit the mother of all languages " let me try to throw some light on the origin of language or human speech. Inspite of several theories like Pooh Pooh theory of ejaculations, Sing Song theory, Te Te theory, Ding Dong theory and many others advanced by some Western linguists and philologists, the origin is still an unsolved mystery to them, as the following extracts from the writings of many distinguished linguists clearly show. Prof. Edger of Columbia University writes in " An Introduction to Linguistic Science " New Haven 1948, P. 40.

" After much futile discussion, linguists have reached the conclusion that the data with which they are concerned yield little or no evidence about the origin of human speech."

Mariopei of Italy admits in 'The Story of language' P. 18. London—1952.

'If there is one thing to which all linguists are fully agreed, it is that the problem of the origin of human speech is unsolved.

Vendrys of America writes in ' Language ' P. 315 that — " The problem of the origin of language does not admit of any satisfactory solution."

Lui Grey has stated with caution in " foundation of languages' that —

" For the present, the whole question of the origin of language must be ruled out of the sphere of scienific consideration for lack of evidence. " (Foundation of Language P. 4).

As a matter of fact, the question of the origin of human speech is a very important question which is connected with the Science of language and it can not be left out for long by any serious student or scholar of the science.

The reason for the above attitude taken up by many Western Scholars appears to be that their favourite theory of Evolution could not be maintained in the light of the study of many ancient languages They were not found to be primitive, but highly advanced. Vendryes was obliged to remark in the book 'Language' in P. 315 that " But the oldest known languages, the parent languages, as they are some times called have nothing of primitive about them."

William Jones a distinguished orientalist of the eighteenth century admitted the grandeur of Sanskrit in these remarkable words — " The Sanskrit language, what ever be its antiquity, is of a wonderful

structure, more perfect than the Greek, more copious than the Latin and more exquisitely refined than either."
(Sir William Jones)

Mr. Picket has rightly remarked about the greatness of Sanskrit in his book "Origin of Indo-Europeans" P. 12 "The Sanskrit is the most beautiful perhaps of all languages, the language already perfected to a very high degree." (I Picket).

Prof. Maxmuller— a famous orientalist and the author of the "Science of Language" has expressly stated that "We are accustomed to all those changes in the growth of language, but it would be more appropriate to call this process of phonetic change decay." (P. 51) "On the whole, the history of all the Aryan languages is nothing but a gradual process of decay."

(Lectures on the Science of language Vol. 1, P. 272). This cuts at the very root of the Evolution theory at least so far as it concerns the question of language.

Thus the problem of the origin of the language is still unresolved and it is the traditional ancient Indian view about it that appears to be most resonable and satisfactory.

(1) The ancient Indian tradition about the origin of language is that it is Divine, God being its first Teacher through the Vedic Revelation. Maharshi Patanjali— the renowned author of the Yoga Darshana records this ancient Indian tradition handed down from time immemorial when he says in 1.26.

स एष पूर्वेषामपिगुरुः काले नवच्छेदात् योग । १-२६

"God is the Teacher of even the ancient teachers, being not limited by time."

As loving parents impart good tenchings to their children. in the same manner, God who is our Kind Father and loviug Mother, gave the Divine knowledge for the guidance of all mankind in the form of the Vedic Revelation by prompting the pure and receptive hearts of the sages and seers. There is nothing irrational or absurd in such a belief. God being Omnipresent, Omniscient and Omnipotent does not require bodily organs, paper and pen etc.

A very great British Scientist Dr. Fleming M.A.D. Sc.F.R.S. in the course of his lecture on 'Supreme Intelligence in and above nature' delivered at the Browning Hall London during the Science Week celebrated from 23rd to 29th Nov. 1914 and published in 'Science and Religion' by Seven men of Science' said on this point " If we are to obtain more solid assurance, it can not come to the mind of man groping feebly in the dimlight of unassisted reason but only by a **communication made directly from this Supreme Mind to the finite mind of man.**"

(Science and Religion by Seven men of Science Lecture by Dr. Fleming M.A D.Sc. F.R.S. P. 53).

Thus the necessity of Revelation is clear. No man can learn any thing unless there is some one to teach him. In the beginning of Creation, who else except God as Supreme Teacher was there to teach men about their duties and the way in which they should conduct themselves in order to attain happiness, peace and bliss.

How remarkable are the words of Prof. Maxmuller though a staunch Christian on this Point.

He wrote in the " Science of Religion. "

" If there is a God who has created heaven and earth, it will be unjust on His part, if He deprived millions of souls born before moses of His Divine knowledge. Reason and comparative study of religions declare that God gives His Divine knowledge to mankind from his first appearance on earth."

The relation between thoughts and words.

There are who though maintaining that God might have inspired the hearts of the sages in the beginning of human creation, hold the view that it is the sages who expressed the knowledge so received in their own language. Thus the origin of the human spech or language according to tham, is not Divine. But this is against the fundamental principle enunciated by almost all great thinkers and linguists like Herder, Schelling, Hegel, Sir Hamilton, V. Humbolt, Shleer Macher, Prof. Max Muller and others. For instance, Herder a great linguist, has stated " Without language, man could never have come to his reason and we might add, to his senses," (Herder),

Shelling, an other distinguished German linguist, says

"Without language, it is impossible to conceive philosophical, nay, even any human consciousness,' (Schelling)

Hegel is of the view that "We think in names,"

Sir william Hamilton says:—

"Words are the fortress of thought; unless thought be accompanied at each point of its evolution by a

corresponding evolution of language, its further development is arrested, " (Hamilton) V. Humbolt a well known German linguist thinks " If we separate that there is a intellect and ianguage, such a sepration does not exist in reality." (Von Humbolt)

Shleer Macher, another distinguist scholar of linguistics, has said :

" Thinking and speaking are so entirely one that one can only distlnguish them as internal and external, nay as internal, every thought is already a word." (S. Macher).

Prof. Max Muller, One of the most famous linguists of the ninteenth Century, summed up thus : "We think in words, must become the charter of all exact philosophy in future."

" We never meet with articulate sounds except as wedded to determinate ideas nor do we ever, I believe, meet with determinate ideas except as embodied forth in articulate sounds I, therefore, declare my conviction as explicitly as possible, that thought in reasoning is not possible without language."

(Prof. Mex Muller in 'The science of Language' P. 99)

(4) Sanskrit Mother of all Indian languages including the Dravidian languages:

That Sanskrit is the mother of all languages, of the East, North and West of India is admitted on all hands. There is unanimity about it. So there is not much need to give illustrations from Bengali, Gujrati,

Panjabi and Hindi etc. to prove the fact. So far as the languages of S. India generally called by the name of "Dravidian languages" are concerned, there appears to be some difference of opinion. Some scholars hold these Dravidian Languages to be quite independent and having nothing to do with Sanskrit; while as many others hold the view that these languages also namely Kannada Telugu, Malayalam and Tamil contain abundance of Sanskrit words and are derived from Sanskrit. The most distinguished grammarians of these S. Indian languages also support the above view.

For instance, Naga Varma-the Kannada Granmarian of the 12th Century speaks of three and a half mother languages-Sanskrit, Prakrita, Apabhransha and Paishachik and of fifty six daughter languages which arose from them including Tamil, Talugu and Kannada. Ketana the Telugu Grammarian of the 13th Century says that Sanskrit is the mother of all languages. The anonymous Malayali Gsammarian who wrote Lila Tilakam in the 11th Century also holds the view that Malayalam is derived from Sanskrit. Lila Tilakm (Malayali Grammar) clearly states:—

इह तावत् संस्कृतमनादि, अन्यदादिमत्, तस्य संस्कृतात् प्रभवः स्यात्। तत्र प्रकृतित्वेन स्थितं क्वचिदूहविधयो भवति, क्वचिदत्यन्त तिरोभावादूहो न शक्यते, तत्र मूरूढत्वमयुच्यते, अन्यत्र संस्कृतभवत्वम्। ४

(Lila Tilakam 11.5 edition 1.1 3) i. e. Sanskrit is eternal and every other language has a beginning. Therefore all other languages have been derived from Sanskrit directly or indirectly Sanskrit being the oldest language. (These extrects have been taken here from the Presidential address of the late Shri

Maha Kavi Ulluar *S.* Parameshware Aiyer M. A. B. L. at the section of 'Malayalam and other Dravidian languages. Proceedings of the All India Oriental Conference Session held at Travancore in December 1937) In the course of this Presidential address Maha Kavi Parameshwara Aiyer said under the caption of Some modern authors, such as the late Mr. P. Swami Nath Aiyer of Madras and Dr. Chilakkuri Narayana Rao of the Andhra University have been at great pains to support the orthodox theory that all the languages spoken not only in India but even outside, are derived from Sanskrit. Swami Nath Aiyer in his valuable paper on the 'Aryan Affinities of Dravidian Pronouns read before the third session of the A. I. Oriental Conference held in Madras, expressed his opinion that the dravidians must have separated from the main body of the Indo-Aryans in the North-West in prehistoric time, that the Dravidian civilisation of the South is merely the civilisation of this Aryan and Aryanised immigrants, and that what are called. Dravidian Characteristics in Indo- Aryan Phonology and inflexsional system are really Indo-Aryan charcteristics in Dravidian."

Dr. Narayan Rao in his monumental work on the History of the Telugu language holds the view that ' Telugu is one of the descendents of a main Aryan dialect.' The authors of a 'History of Telugu Literature/ Heritage of India Series/say that an analysis of Telugu as it has been for centuries confirms the traditional view. (P. 16) Mr. L A. Ravi Varma of Travancore, in his work on the relationship between Aryan and Dravidian lauguages, has selected about seven hundred Malayalam words and tried to trace them to Sanskrit

sources. The name of this book is 'Arya dravidabhasha-kalute Paraspar Sambandham' published by the Malayalam Improvemeut Committee Cochin 1932).

MahaMaphopadhyaya Shri Kantha Shastri wrote in the Bharatiya Vidya (May, June, July 1947) issue in the course of his illuninating and scholarly article on the 'Aryans' that no extra-Indian Origin of the Dravidian languages can be traced and it can be demonstrated that the Dravidian languages developed from the Aryan dialects even as Italian is the result of break down of Latin· " Bharatiya Vidya Bhawan" May, June 1941 issue article by Maha Mahopadhyaya Shri Kantha Shastri.

The Late Shri Ananta Shayanam Iyengar - a well known South Indian Scholar of Sanskrit and conversant with all the four Dravidian languages (having Tamil as his mother tongue) ex-speaker of the Indian Lok Sabha and Governor of Behar, in the course of his inaugural address of the Sanskrit Parishad at Delhi University on 11th Dec. 1953 declared:—

''The Sanskrit was the fountain head of all Indian languages.

All Indian languages were off-shoots of Sanskrit. Bengali and Telugu have had about 75 percent Sanskrit words while Malayalam had about 90 percent. The only change was that the Sanskrit words had been absorbed with slight changes here and there :— (Shri Ananta Shayanam Iyengar's speech as reported in the "Hindustan Times New Delhi dated 13-12-1953.) In the course of his presidential address at the annual meeting of Indra Prasthiya Sanskrit Parishad (started by me) Shri Ananta Shayanam Iyangar said on 1st May 1954

at the Public Libary Hall Delhi in my presence that the percentage of Sanskrit words in Telugu was 75, in Kannada 80, in Malayalam 90 and in Tamil at least 50.

Though it is almost impossible to fix up a rigid percentage, the opinion of a great S. Indian Scholar like Shri A.S. Iyangar carries a great weight and gives a direct lie to the erroneous view mostly propagated by Rass, Erasmer, Caldwell and other Western scholars politically motivated during the British Rule in India which always followed the policy of divide and rule. This had a disastrous effect on the accelerating disintegration to such an extent that for some time there was a demand from a powerful non-Brahman Political party for secession from India.

Shri Gopala Reddy who was the Governor of U.P. but was at that time Chief Minister of Andhra Pradesh, in his inaugural address of the Andhra Hindi Parishad at Vijayawada on 7-6-1955 said that it is necessary that all students should study Sanskrit for, **Sanskrit is the mother of all Indian languages.**

In reply to my letter dated 11-2-1955 in which I put the following important question "I would like to know your views on the relation that exists between Sanskrit and Tamil.

What is your valuable opinion on the percentage of Sanskrit words in S. Indian langueges especially in old and current Tamil ?" Shri R.Krishna Moorty M. A. L.T. then Head of the Tamil Department at the Modura College Madura wrote as follows on 7-3-1955.

"The question of Sanskrit admixure in Tamil is vexed now. A section of Tamil scholars and political groups, who are purists do not want Sanskrit to do any

thing with Tamil, but the fact remains that it has influenced Tamil greatly in the past. Almost all Tamil Grammar, Prosody and Alankara Shastras are based on the Sanskrit pattern. No literary work is free from its influence. I would like to leave this point at that." (Sd.) R.Krishna Moorty M.A.L.T. Head of the Tamil Department. Madura College, Madura 7-3-55.

Having said so much by the way of introduction of this highly controversial point, let me now give few illustrations from the so-called Dravidian languages to show what affinity they have with Sanskrit.

Kannada and Sanskrita

The following is the quotation from Advaita Mata Vichara by his Holiness Shri Satya Tirtha Swami ji of the Uttaradimatha of Bangalore.

ई जगत्तिनल्लि सर्वदा सुखवेऽ नमगागलि दुःखवु स्वल्पवादरू बेडेन्दु सर्वरिक्कू प्रार्थ्यमानवाद सुखवु जीवन स्वरूपवागिद्दरू अदर मेले प्रकृति रूपवाद बन्ध (आवरण) इरुवदरिन्द अनुभवक्के बारदे जीवरु बन्दोन्दु जन्मदल्लि अनेक जन्मापादक कर्मगल्न्नु माडुत्ता आकर्मगलिन्द सम्पादित देहानुभवद कालदल्लि नानाविध-दुःखवन्नु अनुभविसुव जीवर दुःख निवृत्तिगोस्कर श्रवण, मनन, निदिध्यासनादि साधनगल्न्नु पदेशिसुव वेदगल अनुसारवागि भगवदर्पण बुद्धियिन्द सदाचार गलन्नु माडिअन्तः करणशुद्धिन्नु होदि परमात्मन गुणगल्न्नु श्रवण माड़ि आ विषयदल्लि अनेक वादिगल विवाद मूलक बस्व सन्देहद निवृत्तियागुवर सलवागि ब्रह्ममीमांसा शास्त्रोक्त प्रकार विचारदिन्द तत्त्व निश्चय माड़िकोण्डु अक्षय सुखवन्नु अनुभविसतक्कद्देन्दु श्रीश्री गल्वरु उपदेशवन्नु माड़िदरु । (अद्वैतमत विचार पृ० १-२)

Any one who knows even the A.B.C. of Sanskrit will be able to find out numerous Sanskrit words in

their pure or slightly variated form in the above quotation. In Basaveshwara's songs we find words like कंचन Kanchan, कृपे Kripa, इहलोके Ihaloke, परलोके Para loke, विष Visha, अमृत Amrita, सकल Sakal, पदार्थ Padartha, तोरण Torana, मन्यु Manyu, प्राणिवध Prani Vadha, त्रिविध Trividha, रति Rati, सुखेर उपचार Sukher upachar, तात्पर्य Tatapraya, मज्जन Majjana, ध्यान Dhyana, सदाचार Sada-Chara and प्रमाण Pramana etc too numerous to be counted. Kannada Grammar also mostly follows Sanskrit Grammar as pointed out by Naga Varma and other Grammarians of Kannada.

Some extracts from a paper on "Influence of Sanskrit on Karnatak thought and culture" read by Prof. V. Sitaramiah Retd. Principal Bangalore at the International Sanskrit Conference held at New Delhi on March 26th to 31st 1972.

"Technical works in Grammar, Prosody, Logic, Philosophy and Controvercy in the Kannada land follow Sanskrit models and examples. This land contributed much for the preservation, consolidation, interpretation and spread of Sanskrit culture while imbibing all the influnce of Shruti aud Smriti and the other values, works like the Arthashastra, Vatsyayana, Panini etc. Kannada writing uses all the letters of the Sanskrit alphabet for its writing adding two or four more to it and has been enabled to articulate clearly and distinctly all types of sounds in theIndian languages. Sanskrit has given its veneer and toning to the entire life, thought and culture of Karnatak.

—(Summary of papers Vol. II, Page– 12)

TELUGU AND SANSKRITA

To Show how Telugu is full of Sanskrit words the following illustration from Shadakshari Dikshita may be given.

सदा शिवं शिखाग्र मध्ये प्रणवमूल ज्योति ।
हृदयपुण्डरीककमलं नित्यपरं ज्योति ।।
अङ्गुष्ठमात्र परम पुरुष दिव्य परं ज्योति ।
श्रृंग मध्ये शुंशुमार नित्य परं ज्योति ।।
वासना क्षयादि त्रिगुणातीत नीलं ज्योति ।
सासिरारू जलज्योति साम्व शिव स्वरूपा ।।
मात्रिकाक्षराग्र राम तारकाग्नि तेजसे ।
नित्य मंगलांगमूल प्रणव मन्त्र स्वरूपिणी ।।

(दरबारराग श्री षडक्षरी दीक्षितप्रणीत)

In Tyaga Raya's songs we come across beautiful Sanskrit words and expressions like

ज्योतिर्मयाखण्डरूप विनुतापहृत भक्तताप, सर्वग्रहाधारभूत, गीर्वाणमुनिवन्द्य सुजनेष्टदात, योगिजन हृदयाब्ज मित्र, श्रीदान्तशांत निर्वाणफलद, वेदान्त वेधावनी सुरत्राण (पृ० २५३)

शरचापधर, योगिवरनुत परिपूर्ण, नररूप, निरतमु वर त्याग, राज परिपाल सुरभूमी सुहृल (पृ० १६७)

त्वां विना नान्यत्र जाने राम त्वाँ विना को गतिर्जानकीजाने ।
घोरभवसागरोत्तरण राम सारतर श्रीत्यागराजनुतवरण ।।

(पृ० २५३)

Some more Telugu poems of Tyagraj

पाहि परमात्म सततम् माम्
राम सकल रिपुभीम मुनिमनो धाम त्रिजगदभिराम ।।

भाग्यदायकारोग्यकर ।
सुवैराग्यभक्त जनयोग्य ।।

Heritage of Tyagraj P. 330
Edited by Dr. V. Raghavan

करुणा जलधी दाशरथे
कमनीय सुगुणनिधे !
तरुणारुणनिभचरण
सुरमदहरणाश्रितजन शरणाद्भुतगुण ।।

हरिगणाधिपपरिचरागम
चर ! परात्पर ! तरमुगादिक-
चरणभक्तिवितरण मोसगनु
तरुणमिदि ! श्रीकर ! धराधिप !
त्यागराजविनुत ! घृणासागर ! घनदनुत
सज्जन मनोहर घनरवस्वर ।।

Heritage of Tyagraj P. 338

रमामवरघुराम
मरकतमणिश्याम !
पामर जन भीम पालित सुत्राम ।।

दिव्य नारायन देवत्वमु बोयेना !
राजाधिप ! त्यागराज विनुत ! बाग ।।

Heritage of Tyagraj P. 415

तवदासोऽहं तव दासोऽहं, तवदासोऽहं दाशरथे !
वरमृदुभाष विरहितदोष
नरवर वेष दाशरथे !
सरसिज नेत्र परमपवित्र
सुरपतिमित्र दाशरथे !
घनसमनील मुनिजनपाल
कनकदुकूल दाशरथे !
भ्रामतविनुत रागविरहित
त्यागराजनुत दाशरथे !

Heritage of Tyagraj P. 466

No comments are needed to show how Telugu is the daughter of mother Sanskrit.

Malayalam and Sanskrit

As Shri Ananta Shayanam Iyangar pointed out, Malayalam was full of Sanskrit words to the extent of about 90 percent. To illustrate this, the National anthem composed by Maha Kavi Vallathal in Malayalam may be taken in which we find Sanskrit words like कर्मयोग Karma Yoga, प्रसव Prasava, मङ्गलम् Mangalam, कल्याण पादप Kalyana Padapa,—

महाशय, शील, गततर्ष, दुराधर्ष, सुमहात्मन्, नमस्ते, जगद्गुरु, सिंह, वरेण्य वरद, तपश्शक्ति, सहस्रकर, रत्नाकर, विश्वैक महारत्न, स्वच्छाब्धि, पादोपधान, पार्श्वयुग्म, उपास्थ

गीतक्कु मातावाप भूमिये दृढमितु मतिरियोह कर्मयोगिवे प्रसविक्कू हिमवद् विन्ध्यांचल मध्यदेशस्त्ते काणू शाममेशीलवेच-लुवितरं सिंहत्तिने ।

गगयारोलुकुन्न नाह्लिे शरिक्किकत्र मंगलं कायकुम् कल्पपादप मुण्डायूस्न नमस्ते गतवर्ष । नमस्तेदूराघर्ष नमस्ते सुमहात्मन् नमस्ते जगद्गुरो ॥

and others. Not only its volabulary, but its grammar named (Tila Tilakam) follows Sanskrit Grammar as clearly admitted by its author saying

इह तावत् संस्कृतमनादि अन्यदादिमत् ।
तस्य सस्कृतात् प्रभवः स्यात् ॥

Sanskrit is eternal while as all other languages have a beginning. So they are derived from it.

Some extracts from a paper on 'Influence of Sanskrit on Philosophy and Malayalam literature' by Shri C. R. Swami Nathan–Director of the Ministry of Education.

"A society which was insignificant and of unknown existence gradually climbed the golden staircase of Sanskrit language and reached a ' Geniset ' tower of culture and got seated in the throne of victory and became a world recognised literature. The history of this event is, what can be seen, in the efforts of the Keralites in learning Sanskrit. The entire 13th and 14th centuries were full of efforts by malayalis to write on scientific and secular subjects in Sanskrit, Astrology, medicine etc and also attempts to produce translations or Malayalam rendering of Sanskrit classics which helped in bringing to the non–Sanskrit knowing local population to religious favour and the cultural attainments in that language For a long time the socalled translations and renderings of Sanskrit works were in a

language which was an admixture of Malayalam and Sanskrit popularly known as Manipravalam subjecting them to Paniniyan discipline of Pravalam and suffixes. Even the case-endings and the conjugational forms of Sanskrit were adopted for Malayalam nouns and verbs.

" If there is one literature in India which has had its origin in a different linguistic family, but yet became the adopted child of Sanskrit, to the extent that it has even forgotten its origin, and is for all purposes being nourished by the adopted mother (i. e. Sanskrit) which still retains its indebtedness to the mother, it is Malayalam Literature."

(Summary of Papers read at the International Sanskrit Conference. edited by Dr. V Raghavam Vol. II, P. 16)

Tamil and Sanskrit

It is mostly European scholars like Rask and Cald well that spread the erroneous idea that Tamil and other Dravidian languages were independent of Sanskrit and they had nothing to do with it (Sanskrit). But this propaganada under the British Rule in India was clearly politically motivated. As pointed out before, many impartial great scholars of the South have strongly opposed this view and have maintained that even the Dravidian languages including Tamil are off-shoots of Sanskrit and are derived from it directly or indirectly. As there are few letters in Tamil Alphabet when compared to Sanskrit, the pronunciation becomes different of some common words. I take the following common words used in Tamil from Shri Mahalingam's Tamil Svayam Shikshak (Self-instructor) with their Sanskrit equivalents.

Tamil	Sanskrit	English	Tamil	Sanskrit	English
वार्तै	वार्ता	Talk	पुस्तकम्	पुस्तकम्	Book
ग्रामम्	ग्रामः	Village	दूरम्	दूरम्	Distant
पट्टणम्	पतनम्	City	अधिकम्	अधिकम्	Much
शुद्धमान	शुद्धम्	Pure	शीघ्रम्	शीघ्रम्	Soon
मात्रम्	मात्रम्	Only	पात्तिरम्	पात्रम्	Pot
पलम्	फलम्	Fruit	मनिदन्	मनुज	Mam
पाठम्	पाठः	Lesson	कूरम्	कूरः	Cruel
कोपम्	कोपः	Anger	सायन्दिरम्	सायम्	Evening
कदै	कथा	Story	वन्दनोपचारम्	वन्दनो[illegible]	Salutation
रत्तम्	रक्तम्	Blood	कर गोषम्	करघोषः	Clapping of hands
कै	करः	Hand	तच्चम्	तक्षा	Car-penter
शिंगम्	सिंह	Lion	हृदयम्	हृदयम्	Heart
नहम्	नखम्	Nail	मीन्	मीनः	Fish
मासम्	मासः	Month	बिवरम्	विवरणम्	Account
दिराक्षै	द्राक्षा	Grape			

The follwing words are taken from Tamil Self-instructor published by Rashtra Bhasha prachar samiti wardha.

Tamil	Sanskrit	English	Tamil	Sanskrit	English
समादानम्	समाधानम्	Solution	सादु	साधु	Good
माणवन्	माणवकः	Boy	सुलबम्	सुलभम्	Easy
उपाद्धियाय	उपाध्यायः	Teacher or Professor	चर्चे	चर्चा	Talk
गोधुमे	गोधूमः	Wheat	शक्ति	शक्तिः	Power
पत्तिरिके	पत्रिका	Magazine	बुद्धि	बुद्धिः	Intellect

It is clear from these and thousands of other words that can be noted, that the Sanskrit words undrgo slight Change in Tamil on accout of defective script and mode of pronunciation. Let me note in this connection some words from the Tamil : Lexicon published by the University of madras with the sanskrit words from which they are derived according to the editors of the Lexicon.

Tamil	Sanskrit	English meaning
अक्कतम्	अक्षतम्	Thrushed and winnowed rice dried in the sun
अक्कतयोनि	अक्षतयोनिः	Virgin
अक्कम्	अक्षः	Axis
अक्करम्	अक्षरम्	Sky, Salvation
अक्काणि	अक्षाणि	Senses
अक्कियाति	अख्यातिः	Ignorance
अक्कियानि	अज्ञानी	Ignorant
अक्किरचन्मन्	अग्रजन्मान्	1. Elder brother, 2. Brahmana
अक्किनि	अग्निः	Fire
अक्किनितिरयम्	अग्नित्रयम्	Three fires of the yajnas
अक्किनिपिरलयम्	अग्निप्रलयः	Dissolution of the world through fire
अक्किनिपकवान	अग्निभगवान्	Fire God
अक्किनिमण्डलम्	अग्निमण्डलम्	Altar
अक्किनिमन्द्यम्	अग्निमान्द्यम्	Indigestion
अक्किनियन्	आग्नेयः	(Plante)

Tamil	Sanskrit	English meaning
अक्किनिआरातनक्कारान्	अग्न्याराधक:	Parsais-fire worshippers
अक्किनिहोत्तिरम्	अग्निहोत्रम्	fire sacrifice
अक्किनिवीरियम्	अग्निवीर्यम्	Gold
अक्किनिस्तम्वम्	अग्निस्तम्भ:	Pillar of fire
अक्किनिस्तोमम्	अग्निष्टोम:	Agnishtoma
अक्किनिचित्	अग्निचित्	A Brahman who performs yajnas regularly,
अविकम्पिोरि	अग्निपूर्ण:	Canon

These amd similar words which can be quoted from the Tamil Lexicon and other books in thousands, do not merely show their affinity with the Sanskrit words but also how on account of lack of some letters in the Tamil Alphabet, they are written and pronounced differently.

I can not resist the temptation of quoting a few more beautiful words as given in the Tamil Lexicon, but derived from Sanskrit even according to the editors of the Lexicon itself.

Tamil	Sanskrit	English meaning
अकटनाकटन सामरतियम्	अघटना घटन समर्थ्यम्	The power of making even the impossible
अकण्टाकारमानम्	अखण्डाकरज्ञानम्	Possible omniscience
अकण्टाकारविरति	अखण्डाकारवृतिः	Spiritual aspiration
अकत कारम्	अगदकारः वैद्यः	A Doctor
अकम् पिरमम्	अहं परमम् अहंकारः	Vairty, egotism
अकिलपिरकासम्	अखिल प्रकाशः	Illustrious
अंकचंकम्	अङ्गसङ्गः	Sexual inter-course
अंगचेतनविज्ञे	अंङ्छेदन विद्या	Surgery
अकूटकन्तम्	अगूट गन्धम्	Aoafoetida

Tamil Grammar based upon Aindra **Grammar** :—As far as the grammar of Tamil is concerned, it is mostly based upon Pre-Paninian Aindra Grammar as very ably proved by Dr. A. C. Burnell Ph.D. in his valuable book named. "The Aindra School of Sanskrit Grammar." The most well-known Tamil Grammar is called Tolkappiyam. It has a preface by a comtemporary author "Parambaran" who certifies that the Aindra-nirainatolkappiyan

i. e. Tolkappiyan full of (or according to) the Aindra system was read in Pandiyer's (i. e. Madura King's) assembly and approved by Adankottasan. In his Introduction to Tolkappayan English Translation Vol, I p. Dr. P. S. Subrahmanya Shastri has clearly stated that " Tolkappiyanar was conversant with Vedas, Dharma Shastras, Kama Sutra, early Alankar literature, the source Book of Natya Shastra, Pratishakhya works on Vyakarana, Nirukta in Sanskrit iterature and made use of them in planning Tolkappiyan."

In the Ancient History of India, Dr. D. R. Bhandrakar has stated on P. 18.19 " Agastya was the first Tamil Grammarian and Kanva the first Telugu Grammarian. By the time of Katyavana 14th Century B.C. there is nodoubt that the Aryans had established them selves over the whole of S. India. Rishi took a most prominent but constructive part in the Aryan colonisation and the diffusion of Aryan culture." Let me leave the matter there.

Here are some extracts from a paper in 'Influeuce of Sanskrit on Tamil language and literature' by S. Jagadisham of Madurai University read at the International Sanskrit Conference held at Vijnana Bhawan New Delhi on Merch 26th to 31st 1972 and published in the summary of Papers, edited by Dr. V. Raghavan M. A. Ph. D. " **Sanskrit is a foster mother of** Tamil in respect of subject matter, vocabulary and literary patterns.

The statement of Swaminathan Desikar, author of Ilakavakothi that it is **well nigh impossible to think of Tamil without** Sanskrit.

The similar statement of Sivajnana Siwamigal about the **difficulty of understanding Tamil without a knowledge of Sanskrit**.

The Sanskrit source of great works in Tamil like "Tirukkural" and Kamba Ramayan pointed out.

" The indebtedness of Tamil grammar to Sanskrit grammar, to Panini, Yaska and the Pratishakyas."

— (See International Sanskrit Conference Summary of Papers. Vol. II, Page–21).

Sanskrit words, admixture of Sanskrit words. The common Telugu of to-day is a tongue mixed with Sanskrit and Telugu derived of Sanskrit words would sound un-natural to-day.

The **indebtedness of Telugu grammar to Sanskrit grammar**. Sanskrit helped Telugu to elevate its vocabulary and deal with higher levels of thought."

—(International Sanskrit Conference-Summary of Papers Vol. II, Paper –4.)

That Sanskrit is the mother of all languages of the East, North and West of India is admitted on all hands. There is unanimity about it. Therefore, we need not dilate upon the subject at length, but a few illustrations of the Bengali, Marathi, Gujarati, Punjabi, and other languages of the East, west and north will not be out of place in this connection. Let me put first the following few songs of Bengali to show how it is derived from Sanskrit and is very much akin to it.

BENGALI & SANSKRIT

Let me give first the 'Bande Mataram' song of Bangali composed by Bankim Chandra Chatterjee which is the most popular national Anthem of India. It is difficult to say whether it is a Bengali ar a Sanskrit song, as there are more than 95 per cent Sanskrit words in it.

वन्दे मातरम् ।

सुजलाँ सुफलां मलयजशीतलां शस्यश्यामलां मातरम् ।

शुभ्र ज्योत्स्ना पुलकित यामिनीं फुल्लकुसुमित द्रुमदल शोभिनीम् ।

सुहासिनीं सुमधुर भाषिणीं, सुखदां वरदां मातरम् । वन्दे मातरम् ।

तुमि विद्या, तुमि धर्म, तुमि हृदि तुमि मर्म,त्वं हि प्राणा: शरीरे ।

बाहुते तुमि मा शक्ति, हृदये तुमि मा भक्ति, तोमार प्रतिभा गढ़ि

मन्दिरेमन्दिरे नमामि कमलाममलामतुलां सुजलां सुफलां

मातरम् वन्दे ।

श्यामलाँ सरलां सुस्मितां भूषितां धरणीं भरणीं मातरम् वंदे ।

The second illustration that I would like to give in this connection is a song from the 'Gitanjali' composed by the poet of world-wide reputation—Shri Rabindra Nath Tagore.

वहे निरन्तर अनन्त आनन्द धारा

बाजे असीम नभ माझे अनादिरव

जागे अगण्य रविचन्द्र तारा

एकैक अखण्ड ब्रह्माण्ड राज्ये

परम एक सेइ राज राजेन्द्र राजे

विस्मित निमेषत विश्वचरणे विनत

लक्ष शत भक्त चित्त वाक्य हारा ॥

It is needless to point out that there are more than 95 percent pure Sanskrit words in the Bengali song quoted above. Many more Bengali songscon be quated like:

भुवनेश्वर हे,
मोचन कर वन्धन सब मोचन कर हे ।
प्रभु मोचन कर भय सब दैन्य करह लय,
नित्य चकित चंचल चित, कर निस्संशय ।
समुखे तव दीप्त दीप तुलिया धर हे ।
भुवनेश्वर हे ।
मोचन कर जड विषाद मोचन कर हे ।। नैवेद्य

Extracts from the works of Shri Ishwar Chandra Vidya Sagar and others could be given to show how Sanskrit is the mother of Bengali, but these are enough to prove that.

How intimately is Bengali language connected with Sanskrit has been shown above by giving many quotations from some poems of Shri Bankim Chandra Chatterjee, Dr. Rabindra Nath and others. But let me give the prose translation of some Vedic mantras made by Maha-Mahopadhyaya Bogachi, D.Litt. in his scholarly book named 'वेदेर मंत्रभागे ईश्वर ग्रौ दार्शनिक तत्व' published by Sanskrit Pustak Bhandar Calcutta.

ग्रों यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं सं प्रश्नं भुवना यन्त्यन्या ।।
ऋ० १०-७२-७

भाषा भावार्थ—जिनि जगत् स्रष्टो तिनि ग्रामादेर पिता, पालक पिता तिनि केवल ग्रामादेर पालक न हैव; तिनि जनिता उत्पादक । तिनि ग्रामादेर उत्पादकइ नहेन, तिनि विधाता–समस्त जगतेर उत्पादक ।

तिनि बिश्वस्रष्टो; तिनि समस्त भूतवर्गेर वेत्ता – समस्त भुवनेर परि-ज्ञाता। तिनिई समस्त देवगरोर नामकर्ता। दिवि देवगरोर उत्पादयिता एवं ताहादेर नामकर्ता ग्रो ताहादेर स्व स्व ग्रधिकारे स्थापयिता, तिनि एक समस्त ब्रह्माण्डेर उत्पादयिता तिनि एक एव ग्रति दुर्विज्ञान।

— महामहोपाध्याय डा० योगेन्द्रनाथ बागची डी० लिट्
– वेदेर मन्त्रभागे ईश्वर ग्रो दार्शनिकतत्व पृ० ११

ग्रों स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।
यत्र देवा ग्रमृतमानशानास्तृतीये धामन्नध्यैरयन्त॥

यजु० ३२-१०

भाषा भावार्थ— सेइ परमात्मा ग्रामादेर बन्धु बन्धुर मत मान्य। तिनि केवल आमादेर बन्धु नहेन, तिनि ग्रामादेर जनिता-जनयिता, ग्रामादेर उत्पादयिता। तिनि विधाता - समस्तं ब्रह्माण्डेर पारयिता। तिनि समस्त भूतवर्गेर जानेन एवं ताहादेर स्थानसमूह-केउ जानेन। ग्रग्न्यादि देवगरा 'तृतीये पाम्नि' तृतीय स्थाने ग्रर्थात् स्वर्गे स्वेच्छानुसार ग्रवस्थान करिते छेव। एइ ग्रग्न्यादि दैवगरा मोक्ष-प्रापक तत्वज्ञान अर्थात् ब्रह्मप्रापक तत्वज्ञान लाभ करियाछेव। ब्रह्म-भाव प्रापक तत्वज्ञान लाभकरिया ग्रग्न्यादि देवगण द्युलोके ग्रवस्थापक करिते छेन।

(महामहोपाध्याय – डा० योगेन्द्रनाथ बागची, डी०लिट्०)

Here we find words like स्रष्टा, पिता, जनिता, पालक, उत्पादक, विधाया, समस्त, भुवन परिज्ञाता, नामकर्ता, उत्पादयिता, स्थापयिता, दुर्विज्ञान etc. which are pure Sanskrit words derived mostly from the Vedas. If Bengali is written in Devanagari script. how easy will it be for those who know Sanskrit to learn and enjoy it, as more than 90 percent Sanskrit words are there in the rich and sweet Bengali. I remember, I began to read big books like सीतार बनबास by Pandit Ishwar Chandra Vidyasagar, Gitanjali and others after learning the Bengali alphabet within 10 minute in 1919 while a student at the Gurukula University.

Some medical terms in Bengali derived from pure Sanskrit

Antiaditis	तालुमूल प्रदाह	Calculosis	अश्मरी
Antibacterial	रोग कीटाणु नाशक	Cancer	कर्कटरोग
Antibechic	कासप्रशमनकारी	Dolrous	पीड़ादायक
Antibilious	पित्तदोष निवारक	Epichoisis	जर्मेरकर्णविकार
Antibiotic	जीवाणु नाशक जीवाणुज औषध	Epicystitis	मूत्राश्मोपरि तन्तुर प्रदाह
Antiblem morhagic	मेहरोग निवारक	Epilepsy	अपस्मार, मृगी रोग
Antibiomic	पूति गन्ध दूरकारी	Erysipelas	विसर्प
Appendicitis	उत्पान्त्र प्रदाह	Esophagatis	कण्ठनालीर प्रदाह
Aposhysis	अस्थि विवर्धन	Exanthehmatous	चर्मपुष्पिका संक्रान्त
Apostatis	भग्नास्थिर विछिन्नता	Exemplalos	नाभिप्रदेशे अन्त्रवृद्धि

Exsanguinity	अपरक्तता	Glioma	मस्तक व मेरुदण्ड मध्यस्थ अर्बुद विशेष
Frigotherapy	शैत्यचिकित्सा	Glossalgia	रसनार वेदना

(Taken from "A Dictionary of Medical Terms"—English to Bengali By Jogendra Nath Ghose M. D., Bhattacharya and Co. Calcutta-1)

Marathi and Sanskrit

To illustrate how Marathi is derived from Sanskrit and its songs etc. are full of Sanskrit words, let me quote the following song of Saint Tuka Ram

पवित्र तें कुल पावन तो देश, जेतें हरिचे दास जन्म घेंतीं ।
कर्म-धर्म त्यांचे जाला नारायण, त्याचेनि पावन तिन्हीं लोक ।
यातायाति धर्म नाहीं विष्णुदासा, निर्णय हा ऐसा वेदशास्त्री ।
तुका ह्मणे तुम्हीं विचारावे ग्रन्थ, तारिले पतित नेणों किती ।।

Here we find pure Sankrit words like पवित्र, कुल, देश, जन्म, कर्म, धर्म, नारायण, पावन, लोक, निर्णय, यातायात, ग्रन्थ, पतित निर्भय and others.

Gujarati and Sanskrit

To illustrate how Gujarati is the daughter of Sanskrit, let me quote the following well-known Gujarati song of Narsaiya Mehta which was so favourite with Mahatma Gandhi.

वैष्णव जन तो तेने कहिए जै पीड़ पराई जाणे रे ।
पर दुःखे उपकार करे तो ये मन अभिमान न आने रे ।।
समदृष्टि ने तृष्णा त्यागी, पर स्त्री जैने मात रे ।
जिह्वा थकी असत्य न बोले, पर धन नव झाले हाथ रे ।।
वण लोभी ने कपट रहित छे, काम क्रोध निवार्या छे ।
भणे नरसैयां तेनु दरसन करता, कुल एकोतेर तार्या रे ।।

In this very well-known and popular Gujarati song there are many Sanskrit words like वैष्णव जन, पीड, परदुःख,

उपकार, मन, अभिमान, समदृष्टि, तृष्णा, त्याग, परस्त्री, माता, जिह्वा, असत्य, धन, लोभी, कपट रहित, काम, क्रोध, कुल

Many more illustrations of the kind can be given to show how Gujarati has drawn upon the vocabulary and grammar of Sanskrit.

Punjabi and Sanskrit

To illustrate the close relation between Punjabi and Sanskrit, let me quote the following Punjabi Bhajans from Guru Granth Saheb. Sukhmani Japji etc.

सिमरउ सिमर-सिमर सुख पावउ
कलि कलेस तन माहि मिटावउ
सिमरउ जासु विस्वम्भर एकै
नाम जपत अगनत अनेकै ।।
ब्रह्मज्ञानी सदा निरलेप
जैसे जलमहि कमल अलेप ।
ब्रह्मज्ञानी सदा निरदोख
जैसे सूर सरब कउ सोख ।।
ब्रह्मज्ञानी का इहैं गुनाउ
नानक जिउ पावक का सहज सुभाउ ।।

सुखमनी हिन्दी पृ० ५६-५

Here we find that many Sanskrit words have been used in slightly different form to make it easy for ordinary people to understand and pronounce alongwith pure Sanskrit words like सुख, जल, कमल, पावक words like सिमर, जन, विसम्भर (विश्वम्भर) निरलेप (सं० निर्लेप) निरदोष (निर्दोष), सुभावु (स्वभाव) etc. have been used which clearly show that they are derived from Sanskrit.

A CHART WITH PASSAGES IN PUNJABI WITH THEIR EQUIVALENTS IN SANSKRIT AND MEANING IN ENGLISH

PUNJABI	SANSKRIT	MEANTNG IN ENGLISH
ब्याह्-काज	विवाह्-कार्यम्	**Marrlage Cermony**
१ दूल्हा घोड़ी ने चढिया व्याह करान लई सौंहरे घर ढुक्कन लई जाँदा ऐ ।	१ दुर्लभः (वरः) घोटिकारूढो विवाहं कारयितुं श्वशुरगृहे ढोकनाय याति ।	1 Riding a mare the bride-groom goes to his in-law's house to get married.
२ ओहदे सिर ते मुकुट बद्धा होया ए, गल विच हार लमकने ने, ते उधर छतर तानया होया ए ।	२ तस्य शिरसि मुकुटं बद्धम् अस्ति गलेहारो लम्बते, उपरि च छत्रं ततम् अस्ति ।	2 A tiara is tied round his head, garland hangs round his neck, and an umbrella is spread over him.
३ अग्गे अग्गे बाज्जे बजदे ने, ते पिच्छे पिच्छे बराती जांदे ने ।	३ अग्रे अग्रे वाद्यानि वाद्यन्ते पश्चाच्च वरयात्रिणो यान्ति ।	3 A band is playing in front and the marriage party follows in the rear.

४ सौहरे घर पहलां कन्या दी मां, जो दूल्हे दी सस्स है, दरवाज़े ते तैल चोंदी ए।	४ श्वशुरगृहे प्रथमं कन्याया माता या वरस्य श्वश्रूः अस्ति, द्वारि तैलं च्यावयति।	4 At the in-law's house, the mother of the bride, who is the mother-in-law of the bridegroom, pours oil at the door.
५ सालियां वर नूं अन्दर लजा के कहिन्दियां ने छन्न सुना।	५ श्यालयः वरम् अन्तरं नीत्वा कथयन्ति छन्दांसि श्रावय।	5 The sisters-in-law take the bridegroom inside and ask him to recite some verses.
६ ओह छन्न सुनांदा ए, ते सालियां हस्सादियाँ ने।	६ स छन्दांसि श्रावयति, श्याल्यश्च हसन्ति।	6 He recites some verses and the sisters-in-law laugh with joy.
७ कन्या पवछ्ते लोक जन नू जनवासे विच ठरीं देते।	७ कन्यापक्षजनाः जन्यां जन्यावासे क्यापयन्ति।	7 The people on the bride's side. put up the marriage party in the marriage hall.

८ पिच्छों बरातियां नू सद्द के आदर नाल ओन्हां दे अग्गे मठिआइलां परोसदे ने ।	८ पश्चाद् वरपक्षिणः शब्दायित्वा (आहूय) तेषामग्रे सादरं मिष्टान्नानि परिवेषयन्ति ।	8 Afterwards they are hosts to the marriage party and serve sweets to them with respect.
९ बराती ओन्हां नूं स्वाद नाल खांदेने, ते आपो विच हास्सा कर देने ।	९ वरयात्रिणस्तान्यास्वादेन खादन्ति, परस्परं चोपहसन्ति ।	9 The members of the marriage party eat them with relish and cut jokes among themselves.
१० इक पासे वेदी सजी होईए ।	१० एकस्मिन् पार्श्वे वेदिः सज्जास्ति ।	10 On one side, *the wedding altar is ready.*
११ बर ते कन्या नू वेदी च सजा के, आसनां ते बठादे ने ।	११ वरं कन्यां च वेद्यां नीत्वा आसनयोः सादयन्ति ।	11 They take the bridegroom and bride to the altar and make them sit on seats.

१२ कन्या दे हत्थां तों कतारे लमकदे ने, उंगली विच मुन्दरी, हत्थां विच कंगन, गल विच कण्ठी, कन्नां विच कुण्डल, ते नक्क विच नत्थ सोहंदी ए ।	१२ कन्याया हस्तयोः क्रीडनकाः लम्बन्ते अङ्गुल्यां मुद्रा, हस्तयोः कङ्कणं, गले कण्ठी, कर्णयोः कुण्डले नासिकायां च नस्तं शोभते ।	12 From the hands of the bride hang the conventional playthings. rings are worn on her fingers, bracelets on the wrist, a necklace round the neck, earrings in the ears and a ring in the nose.
१३ पुरोहित वेदमन्त्राँ नाल व्याह करोदा है, ते वर ते कन्या हवन कुण्डदी अग्ग दियां चार परिकरमां करदेने ।	१३ पुरोहितो वेदमन्त्रैरविवाहं कारयति, वरकन्ये च हवनकुण्डाग्निं परितः चतुः परिक्राम्यतः ।	13 The priest conducts the marriage ceremony and the bridegroom and the bride walk around the altar fire four times.
१४ कन्या दे भ्रा, भैन दे हत्थां च पुल्लियां पाँदेने, ते भैन ओन्हा नू	१४ कन्या भ्रातरो भगिन्या हस्तयोः पूल्यान्यावपन्ति भगिनी च तानि	14 The brothers of the bride put parched rice into the

Punjabi	Sanskrit	English
हवन कुण्ड च पांदीए ।	हवन कुण्डे पातयति ।	hands of their sister who throws them into the Havan fire.
१५ व्याह दे पिच्छों कन्या दा पिता बहुरी ते वर नूं बठा के षट्ट मनस देंदा ए ।	१५ विवाहात् पश्चात् कन्यायाः पिता वधूवरौ खट्वायां सादयित्वा मनसा ददाति ।	15 After the marriage ceremony, the father of the bside making the bride and the bridegroom sit on a cot, gives them away.
१६ बहुरी दे माप्ये, भ्रा, भेना मामे, चाचे ते होर सम्बन्धी श्रोह नूं डोली च बठा के हंजू वहांदे ने ।	१६ वध्वाः मातापितरौ, भ्रातर भगिन्यो मातुला ताताः अपरे च सम्बन्धिनः तां दोल्यां स्थापयित्वा अश्रूणि पातयन्ति ।	16 The parents, brothers, sisters, maternal and paternal uncles and other relatives of the bride place her in a palanquin with tears in their eyes.

(पंजाबी भाषाया मूल स्रोतः संस्कृतम् लेखको वैद्य रामगोपाल शास्त्रि साधु रामी भारतीय साहित्यकारसङ्घ द्वारा प्रकाशितम् —पृ० ८–११)

PUNJABI & SANSKRIT

So far Punjabi is conecrned, it has many dialects Multani being one of them. It may be called as a form of Hindi. The following rules about its formation may be noted.

(1) Pure Sanskrit words are not properly written in Gurumukhi Script but are written in some- what corrupt form as :

मनुष्य	is written in Gurumukhi as	मनुख
अक्षर	,,	अक्खर
नियम	,,	नैम

(2) Joint letters are generally spoekn in Punjabi in a separeted form as

अभ्यास	Is spoken in punjabi as	अभियास
अवस्था	,,	अवसथा
कर्म	,,	करम
दीर्घ	,,	दीरघ
प्रधान	,,	परधान

वस्त्र	,,	वसतर
स्त्री	,,	इसतरी

(3) Some Sanskrit words are in vogue in punjabi in corrupt forms as :

SANSKRIT	PUNJABI	MEANING IN ENGLISH
प्रधुना	हुण	Now
उत्खात	उबाड़	Pulled up
एकस्थ	इकट्ठा	Gather to gether
कच्छप, कूर्म	कच्छु-कुम्मा	Tortoise
काष्ठेक्षु	काठा गन्ना (ईख)	Sugar-Cane
कृशरा	खिचड़ी	Khichari (Rice Pulse)
गर्भितः	गब्भरा	Involved, full of
गाजरम्, गृज्जनम्	गाजर	Carrot
गुप्तम्	गुपत	Hidden

गुह्यम्	गुज्ज	Secret
छिड्का छिक्का	नींछ	Sneezing
जाङ्घिकम्	जांघिया	Half pent
तप्तम्	तत्ता	Hot
दर्दुरः	डड्डु	Frog
देवदारु	दार	A particular Kind of tree
पटलम्	पटड़ा	Wooden Seat
पाथी	पाथीं	Cowaung
पुरीषम् (विष्ठा)	फोस	Exerement, rubbish
कवोलम्	कौसा	Tepid
क्षणम्	छिन	Moment

(4) ण is changed generally into न and श into स

गुणि गणः	गुनीगन (जय श्री)	Band of virtuoua men
प्रणाम	प्रनाम	,, Salutation

प्रकाश:	प्रकास	,, Light
अनाश:	अनास	,, Immortal
स्तुति:	इसतुत (शब्द हजार २)	,, glorification

(5) To make words easily pronouncable the Joint letters are separated

ध्यानम्	धियान (शब्द हजार ८-२)	Meditation
व्यास	वियास ,,	Vyasa
स्वामी	सुआमी	Lord, Master
महेश्वर:	महेसर	God
व्याख्यानम्	विखियान	Lecture

य is changed into ज

योग:	जोग	Yoga
युक्ति	जुगति	Method
यक्ष:	जच्छ	Giant

Asamese and Sanskrit

To illustrate how Asamese (the language spoken in Asam) is akin to Sanskrit, let me quote the following Asamese song composed by Maheshwar Neyag and published in भारतीय कविता

हेरा कवि,
मोर कवि कौन ? युगे युगे (हयतो कल्पे कल्पे)
पूत भूमि भेदि नालर सिरलुत
मइ सृष्टि करॉ सीता सोणार फछल :
मोर रामायण, मोर कीर्तियश रचे कौने ?
मोर बाल्मीकि वा व्यास कत, सिहतक यदि
मये जन्म निदिलो, सिहत जानो मरक अयोनि-सम्भव ?
(तोमालोके कोवा याक खाद्य सकट)
देवताक वर खोजा देहि देहि कत देहि
अपाणिपाद देवताइ दिव किटो ?
तोमार देवता 'जवनो ग्रहीता' पलायन कामी.
तोमालोकक निदि पलाय ।

महेश्वर नेओग, भारतीय कविता, साहित्य अकादमी
नई दिल्ली पृ० ३०

Here the readers will find pure Sanskrit words like

कवि, युगे युगे, पूत भूमि भेदि, कीर्ति यश, अयोनि संभव, खाद्यसंकट, देहि देहि, अपाणिपाद, जवनो ग्रहीता, पलायनकामी आदि

How full of beautiful and pure Sanskrit words is Asamese language.

Udiya and Sanskrit

To illustrate the relation between Udiya and Sanskrit, let me quote an Udiya song composed by Anant Patta Nayak.

आसिचि मुं आसिचि ।
दुःखर दुर्भेद्य प्राचीर मांगि
मुं आसिचि,
रक्तर दुस्तर पारावार लंघि
मुं आसिचि,
कृमि कीटर उल्लंग उल्लास चिरि
मुं आसिचि
ललाटरे भविष्यर उत्कीर्ण लिपि घेनि
स्फुलिगर चलोर्मि
मुं आसिचि ।

प्राणर अधीए मुं सूर्य
स्नेहर प्रतिभू मुं चन्द्र
पर्वतर स्रोत दि भाग करि मुं आसिचि ।
मुं ध्वंस करिवि
वत्सुहरा नारीर दग्ध चक्षुर ज्वाला,
मुं वर्षिवि
सहस्र धार अश्रुर एक बिन्दु
लौह गर्भा धरित्रीर नाभिपद्म ओटारि
मुं आसिचि,

अनन्त पट्टनायक

भारतीय कविता, साहित्य अकादमी, नई दिल्ली, पृ० ४६

MARWADI AND SANSKRIT

To show the relationship of Marwadi with Sanskrit, the following verses from Anukampa Dhal may be quoted.

दया दया सब कोइ कहैं, ते दया धर्म छै ठीक ।
दया ओलखने पालसी, त्यांने मुक्ति नजीक ।।

दया तो पहलो व्रत छै, साधु श्रावकरो धर्म ।
पाप रुकै जासूं आवता, नवा न लागै कर्म ।।

छ: काय हणै हणावै नहीं, हणतां भलो न जाणै ताय ।
मन वचन काया करी ए दया कहीं जिन राय ।। ३

अनुकम्पाढाल ७म

Here we find Sanskrit words like.

दया, धर्म, मुक्ति, साधु, श्रावक, व्रत, पाप, मन etc in their pure form.

ज्ञान दर्शन चरित्र तप बिन,और मुक्तिरो नहीं है उपाय हो।
जितरा उपकार संसाररो, ते तो सगला ही सावद्य जाप हो ।।

अनुकम्पा ढाल पृ२ १७

ज्ञान दर्शन चरित्र तप तपो बरै कोई उपकार हो।
तपस्या कर पार उतारियो ते मेष्या सर्वजंजाल हो ।।

अनुकम्पा ढाल पृ० १८

Here we find pure Sanskrit words like ज्ञान दर्शन, चरित्र तप, उपकार, संसार, सावद्य, सर्व and words like बिन (बिना) सगला (सकल) जंजाल (जाल)
which are derived from Sanskrit. and called teehnically तद्भव words

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MULTANI & SANSKRIT

Multani may not be regarded as a language but only a dialect of Punjabi by some scholars, but that being the mother toungue of the author,he deems it proper to include this in his survey as it has very great affinity with Sanskrit. Swami Vedananda Ji Tirth a linguist knowing 8 or 9 languages wrote in one of his famous book named स्वाध्याय सन्दोह that Multani was closer to the Vedic Sanskrit than perhaps any other language. He gave the instance of the name of fire as भा (Bhaa) in Multani which was pure Vedic word derived from भा-दीप्तौ used in the Vedas for fire which was to be found only in Multani in that sense and not in any other language, as far as he was aware. I may add another very clear instance to support the statement of that distinguished Vedic Scholar and that is with regard to the use of धाव in the sense of bathing. Though both in the Dhatu Path of Panini and Kasha Kritsna the meaning of धाव is given as गतिशुद्ध्योः ; it is only in Multani and in no other Indian or foreign languages that the root meaning of शुद्धि or purification has been taken like the Vedic Sanskrit in which the root meaning of शुद्धि or purification has been taken in several mantras, Multani (call it language or dialect as you like) uses the verb in the sense of taking bath also.

Here is a further list of words showing the intimate relationship between Multani and Sanskrit.

SANSKRIT	MULTANI	MEANING IN ENGLISH
एका:	ह्विक:	One
द्वौ-द्वे	हू	Two
त्रय:	त्रै	Three
चत्वार:	चार	Four
पंच	पंज	Five
षड्	छी	Six
सप्त	सत्त	Seven
अष्ट	अट्ठ	Eight
नव	नौ	Nine
दश	डाह्	Ten
विंशति	वी	Twenty
त्रिंशत्	त्री	Thirty
चत्वारिंशत्	चाली	Forty
पंचाशत्	पजाह्	Fifty

SANSKRIT	MULTANI	MEANING IN ENGLISH
षष्टि	सट्ठ	Sixty
सप्तति	सत्तर	Seventy
अशीति	अस्सी	Eighty
नवति	नव्वे	Ninety
शतम्	सौ	Hundred
सहस्रम्	हजार	Thousand
लक्षम्	लक्ख	Lakh
कोटि	करोड़	Crore
अक्षि	आंख	Eye
शिरः	सिर	Head
मुखम्	मुंह	Mouth
कर्णः	कन्न	Ear
बाहुः	बांह	Arm
हस्तः	हत्थ	Hand

SANSKRIT	MULTANI	MEANING IN ENGLISH
पादः	पैर	Foot
पुच्छम्	पुच्छ	Tail
भ्राता	भिरा	Brother
पिता (भावः)	प्यू (भाऊ)	Father It is from भाव used for venerable persons in Sanskrit dramas
भगिनी	भैन	Sister
माता	मां	Mother
पतिः (घोटकः)	घोट	Husband
श्रीमती	त्रिम्मत	Wife
क्षीरम् (दुग्धम्)	खीर	Milk
पानीयम्	पानी	Water
क्रूरम् (असत्यम्)	कूर	Falsehood

SANSKRIT	MULTANI	MEANING IN ENGLISH
क्रोध:	कावर	Anger
सुखशान्ती	सुखसांद	Happiness and peace
उरुङ्क	उरुङ्क्क	Free from anxiety
मिह्-सेचने (वै०)	मींह्	Rain
दृढम्	दाढा	Strong, much
स्वामिन्	सांई	Sir
घिणस्व (घिन-आदाने-श्वा०)	घिन	Take
दन्त:	वन्द	Tooth
दृष्टम्	दिट्ठा	Seen
लब्धम्	लभ्भा	Received, got
गृहीतम्	गिद्दा	,,
कृतम्	कित्ता	Done
दत्तम्	दित्ता	Given
आख्यातम्	आख्या	Said
आख्याहि	आख्या	Say

ओ३म्

मुलतानी गीत (Multani Song)

तन की तन में मन की मन में
मेकूं रह गई चाह हो प्यारे ।।
मुझे केवल तेरा आधारा
प्यारा वेखलीजे निगाह पसारा ।।

जिस दिन का धनी खगाया
उस दिन दा मैं सुख पाया ।।
बियोग तेरे मैं मन सुखाया
मेकूं भूल गये खान-पान सारे ।।

जे जाना है विछोड़ा
पहले मैं अपने मन को मोड़ा ।
अब कैसे प्रेम तोड्या
हिरदय में बस गया विच मेरे ।।

हिक दिन आके देओ दरशन
कमल मुख वेखने को नयन तरसन ।
मैं निकारी को करो परसन
हुँण आगए न मोर मुकुट वाले ।।

Here the reader will find such pure Sanskrit words as—

कमल, मुख, नयन, मुकुट etc and slightly changed Sanskrit words like तन, प्यारे (प्रिय) अधारा (आधार) हिरदय (हृदय) दरशन (दर्शन) वेखना (वीक्षण) मोर (मयूर) etc.

SINDHI AND SANSKRRIT

The Late Prof. Tara Chand Ji Gajra former President of the Sind Arya Pratinidhi Sabha wrote to me once in his letter that Sindhi abounds in many Sanskrit words and he proposed to compile a list of such words. Unfortunately on account of his serious illness lasting for some years and subsequent death, he could not complete that work, but what I have been able to get from भारत की १५ भाषाएं बोलिये और सीखिये by Shri Prabhakar Machawe and सरल सिन्धी टीचर etc. confirms the statement of Prof. Tara Chand Ji

Here are some words in the above and other books which I have come across recently showing how inspite of great Muslim influence, Sindhi contains many Sanskrit words, though some of them in a somewhat corrupt form.

Here are a few instances from सरल सिन्धी टीचर

Sanskrit	Sindhi	English
अन्नम्	अन	Food
वनम्	बन	Forest
खट्वा	खट	Cot
हस्तः	हथ	Hand
फलम्	फल	Fruit
द्वारम्	दर	Door
अष्ट	आठ	Eight
सप्त	सत	Seven
अर्धम्	अध	Half

Sanskrit	Sindhi	English
गृहम्	घर	House
मामः	मामा	Maternal Uncle
राजा	राजा	King
भित्तिः	भिति	Wall
छर्दिः	छत	Roof
उत्तिष्ठ	उठ	Get up
कुक्कुटः	कुकुरू	Cock
तूतम्	शहतूत	The name of a fruit
तैलम्	तैल	Oil
धा. दृशिर् (पश्य)	दिसु	See
आगच्छ	अचु	Come
गच्छ	वचु(वञ्चु गतौ)ऋ,	Go
आनय	आणि	Bring
जाया	जाल	Wife
त्वम्	तू	Thou
उपविश	वेहु	Sit
पुत्रः	पुट	Son
अस्मान्	असांखे	Us
देहि	दे	Give
पठ	पढ़	Read
लिख	लिखु	Write
बोधय	बुदाई	Tell
पृच्छ	पुछ	Aek
कुरू	कर	Do
घोटकः	घोड़ा	Horse

Sanskrit	Sindhi	English
विस्मर	विसारी	Forget
पुराणम्	पुराणो	Old
कियत्	केतिरो	How much
कपाटः	कबटु	Door-Gate
मूलिका	मूरी	Carrot
लवणम्	लूण	Salt
क्षीरम् (दुग्धम्)	क्षीर	Milk
मत्स्यः	मच्छी	Fish
मरीचः	मिर्च	Pettər
आम्रम्	अंबु	Mango
नारङ्गम्	नारंग	Orange
स्नुषा	नूंह	Daughter-in-law
श्वश्रूः	ससु	Mother-in-law
मातापितरौ	माउपिउ	Parents
भगिनी	भैंण	Sister
भ्राता	भाउ	Brother
काष्ठम्	काठ	Wood
कुंजिका	कुंजी	Key
मसिः	मसु	Ink
कलहः	कलहि	Trouble, quarrel
कदापि न	कदहिं न	Never
उत्तर दिशा	उत्तर	North
दक्षिण दिशा	दखणु	South
कर्म	कम	Work
कृपया	कृपा करे	Please

Some Words From
" Bharat Ki Bhashain Sikhiye—Sindhi "

भारत की भाषा सीखिये--सिन्धी

अहं जानामि	मा जाणा	I know
करणीयम्	करणो आहे	It to be done
कियति परे (दूरे)	कैंची परे	How far
बहिः	बाहिरि	Outside
रागः	रागु	Tune
पक्कम् रंगम्	पक्को रग	Fast colour

Sindhi and Sanskrit

We have already thrown some light on the relationship that exists between Sindhi and Sanskrit.

After writing on the subject in the light of the books then available, I was very glad to read a scholarly book on the subject named सिंधी भाषा का संक्षिप्त परिचय by Shri Krishna Chandre Topan Lal Jaitali Kavya Tirth, Sahitya Shastri Nyaya Visharad. On the titlepage, he has given the following quotation from "Grammar of Sindhi Language' by Dr. Trumpp.

"The Sindhi is a pure Sanskritical language, more free from foreign elements than any other of the North Indian vernaculars. It is much more closely related to the old Prakrit than the Marathi, Hindi, Panjabi and Bengali of our days and it has preserved an exuberance of grammatical forms for which all its sisters may well envy it".

Grammar of Sindhi Langurge,
By Dr. Trumpp.

This opinion expressed by Dr. Trumpp-an English scholar who mastered Sindhi grammar and literature corroborates our contention that Sindhi is derived from Sanskrit some times words taken from Vedic and some times classical. The author of सिंधी भाषा का संक्षिप्त परिचय Shri Krishna Chandra Jaitali Kavya Tirth, Sahitya Shastri is a very great Sanskrit scholar. He has given the general rules of change from Sanskrit to Sindhi. To illustrate, we quote the following from his excellent book.

Some rules of grammar of change from Sanskrit to Sindhi

Sanskrit संस्कृत	Sindhi सिंधी	Meaning in English
ष is changed into ख		
आषाढ़ some times	आखारु	Asharh month
ष is changed into ह		
पौष	पोहु	Pousha ,,
वर्ष	वरिहु	Year
क्ष is Changed into ख		
क्षीरम्	खीरु	Milk
अक्षि	आखि	Eye
मोक्षम्	मोखु	Salvation
क्षेम	खेमो	Welfare
क्ष is some times changed into छ		
ऋक्ष:	रिछु	Bear
द्य is Changed into ज		
अद्य	अजु	Today
वैद्य:	वेजु	Physician

त्य is Changed into च्च

सत्यम्	सच्च	Truth
नृत्यम्	नाचु	Dance

ष्ट is Changed into ठ

तुष्टः	तुठो	Pleased
रुष्टः	रुठो	Angry
मिष्टम्	मीठो	Sweet

स्त is Changed into थ

स्तम्भः	थंभु	Pillr
हस्तः	हथु	Hand
स्तनम्	थणु	Udder
हस्ती	हाथी	Elephant

त्स is Changed into य

चिकित्सा	चिकिया	Treatment

स्थ is Changed into थ

स्थूलम्	थुल्हो	Fat

(सिन्धी भाषा का संक्षिप्त परिचय पृ० ७६-७९)

There is similarity in Svara (accent) also in Vedic Sanskrit and Sindhi as shown on P. 44-45.

HINDI AND SANSKRIT

So far as Hindi is concerned, it is almost un-necessary to prove that it is the daughter of Sanskrit like other Prakritas including Pali. Words like माता, पिता, पुत्री, पुत्र, चरित्र मनुष्य, द्वार, रात्रि, राष्ट्रभाषा, लिपि, बुद्धिमान, एकता, भावना, इतिहास, असम्भव, शिक्षा, इतिहास, वर्तमान अवस्था, प्रति, प्रगति, आवश्यक, गम्भीरता, समस्या too numerous to be illustrated are used in Hindi in their pure form while some other words are used in slightly changed form by ordinary people when they find it a bit difficult to pronounce Sanskrit words

For instance, अग्नि becomes आग, सुवर्ण-सोना, गृहम्-घर, दश-दस, दुग्धम्- दूध, वार्ता-बात. नापित-नाई, चन्द्रिका-चांदनी, अक्षि-आंख, कर्ण-कान, अष्ट आठ, नव-नौ, सूर्य-सूरज, गौः-गाय, सर्व-सब, द्वार-दरवाजा, जिह्वा-जीभ etc.

PRAKRIT AND SANSKRIT

While dealing with Sanskrit as the mother of all languages, tt is absolutely necessary to show its relation with various forms of Prakrits which sprung up in the course of time and to dispel the erroneous notion held by some scholars of the west and their Indian followers that Prakrita is original while Sanskrit was developed later on as a refined language as apparently its name denotes.

We shall take up the second question first as it is very significant casting serious doubts upon the whole thesis attenpted so far. I am tempted to quote some important passages from a paper on "Sanskrit-a living language" by the well-known Sanskrit scholar and revolutionary Pandit Shyam ji Krishna Varma (then Professor of Sanskrit at Balliol College Oxford) at the fifth International Oriental Congress held at Berlin in September 1881 A.D. In the course of his most scholarly address, the learned professor threw light on the subject in the following remarkable words :—

"Now those who hold that Sanskrit is a development of the Prakritas or that the Prakritas and Sanskrit were contemporaneous being related to each other as sisters, labour under a serious mistake regarding the etymology of the word Prakrita. Vara Ruchi—the well-known author of the Prakrita Prakash and Hema Chandra—the celebrated grammarian and lexicographer, have clearly shown that the word प्राकृत (Prakrita) is derived from प्रकृति (Prakriti) and that is a Taddhita form with the affix 'an'. Now the meaning of the word प्रकृति (Prakriti) is source or origin, and Vara Ruchi

says that Sanskrit is Prakriti, or the original language from which all the Prakritas are derived, and he has proved conclusively in his Prakrita-Prakasha that the Prakritas are entirely dependent on the Prakriti which is of course Sanskrit.

Hema Chandra has said the same thing in such unambiguous words :

" प्रकृतिः संस्कृतं तत्र भवं तत आगतं च प्राकृतम् " ।

(i. e. the Vernacular or provincial dialect derived from or akin to Sanskrit.)

There is not a single sutra or aphorism in the whole Ashtadhyayi which might lead us to believe that Panini was acquainted with any of the numerous Prakritas. The same thing, however, can not be said about Patanjali who flourished many centuries after Panini. The author of the Mahabhashya himself tells us that there are many corrupt forms of Sanskrit words, and he gives us as an example the word गौ (go) meaning cow which was changed to 'gavi', 'govi', 'gota' 'go pottallika etc. भूयांसोऽपशब्दाः अल्पीयांसः शब्दाः । एकैकस्य हि शब्दस्य बहवोऽपभ्रंशाः । तद्यथा गौरित्यस्य शब्दस्य गावी, गोवी, गोता गोपोतलिकेत्यादयोऽपभ्रंशाः । (महाभाष्ये पस्पशाह्निके पृ० १४) Patanjali advocates the study of Sanskrit grammar very earnestly, and gives many reasons why a thorough knowledge of this particular subject is necessary. Among other things, he says, that the 'grammar should be studied in order that we may not become mlecchas " म्लेच्छा मा भूमेत्यध्येयं व्याकरणम्—पतंजलिर्महाभाष्ये" for to pronounce Sanskrit words incorrectly is characteristic of a Mleccha or barbarian.

The words अपशब्द (apashabda) and अपभ्रंश (Apabhransh) which Patanjali frequently uses in his great commentary are unknown to the author of the Ashtadhyayi.

(An extract from the paper read by **Pandit** Shyamji Krishna Varma at the fifth International Oriental Conference held at Berlin in 1881 on Sanskrit a living language).

MANY VARIETIES OF

PRAKRITA AND SANSKRIT

Shouraseni was the first from Prakrita from which Sprang up Maharastri, Magadhi and paishachi From Magadhi Sprang up Ardha Magadhi and from Palshachl, Sprang up Chooiika Paishachi etc.

In Parrkritas, three kind of words are found as stated in the Natya Shastra of Bharata.

समान शब्दं विभ्रष्टं देशीगतमथापि च

I. e. there are three kinds of words in Prakrita :

(1) समान शब — words which are exactlythe same as in Sanskrit.

(2) विभ्रष्ट — Sanskrit. words in corrupt from.

(3) देशीगतम् — Local or collqual words

The same thing is told by Hari Pati in गाड वही टीका तद्भवः तत्समो देशी, त्रिविधः प्राकृतः ततः हरपाल कृता० पृ० ७१)

SOME IMPORTANT RULES OF CHANGE FROM SANSKRIT TO PRARRITAS :-

(1) Half R (अर्धरेफ) over Sanskrit words disappears in Prakrit. For instance :

कर्पूर	in Sanskrit becomes	कपूर	or काफूर
खर्जूर	,,	खजूर	
घर्म	,,	घम्म	

(2) The below a joint letter disappears. For instance-

प्रस्राव	become	पेशाब	in Hindi, Punjabi etc.
प्रावृष	,,	पावस	
भद्र	,,	भद्द	
महास्राव	,,	महावत	in Hindi

(3) क, ख, य, त, द प, ष are genarally changed in to Prakritas as :

स्फटिक	becomes	फालिह	(See prakrita Manjari, 2,3)
मुख	,,	मुह	
मेघ	,,	मेह	
जसति	,,	बसीह	(,, ,, 2,8)

रथ	,,	रह
यथ्या	,,	जाह (जह)
दधि	,,	दहि
शोभा	,,	सोहा
भवति	,,	होति
महानुभाव	,,	मसानुनालवम हावीर चोरते

(4) श, ष are changed into स

सशंक	becomes	ससंक
विषमेषु	,,	विषमेसु

(2) ध is changed into ढ

वृद्धः	becomes	वुड्ढा
वृद्धि	,,	वढि

6 न is changed iuto ण

नयनम्	becomes	नयणं
निद्रा	,,	निद्दा

7 प is changed into फ or ब

अपि becomes अवि

परुषक्र becomes फालसा

8 ट and ठ are changed into ड

घट् becomes सड़

पठ ,, पढ़

9 भ्य ह्य् ध्य are changed into ज्झं

तुभ्य becomes तुज्झ

मह्यं ,, मुज्झं

गुह्यं ,, गुज्झं in Punjabi

मध्यम् ,, मज्झं

10 In some words च is changed in to य

अचिर becomes अयिर

अचल ,, अयल

11 some times consonants disappear where there are vowels to be accented

जानाति becomes जानाई

नकुल	becomes	नउग्रो(पं॰ हि॰ न्योला)
वियोग	,,	विग्रोग
प्रिय	,,	पिय प्रिग्रा
नदी	,,	नई
यदि	,,	जइ (अभि॰ शा॰) जे in Punjabi

PALI AND SANSKRIT

To illustrate how Pali–which is one of the well known languages and which is spoken in shri lanka is akin to Sanskrit let me quote the following verses from the Dhamma Pad etc with their Sanskrit translation.

सद्धाय सीलेन च विरियेन च, समाधिना धर्मं विनिच्छयेन च ।
सम्पन्न विज्जा चरकापरिस्सुता, अहिस्सथ दुखमिद अनप्पकम् ॥
(धम्मपद १४४)

संस्कृत छाया–

श्रद्धाय शीलेन च वीर्येण च, समाधिना धर्मविनिश्चयेन च ।
सम्पन्न विद्याचरणाः परिश्रुताः ह्यास्यथ दुःखमिदम् अनल्पकम् ॥

What a great similarity exists between Sanskrit and Pali verse-need not be pointed out to a thoughtful observer. The change is just to facilitate an uneducated or half-educated layman to pronounce words more easily.

न जच्चा ब्राह्मणों होति, न जच्चा होति अब्राह्मणो ।
कम्मना ब्राह्मणो होति, कम्मना होति अब्राह्मणो ॥
(Sutta Nipata-650)

संस्कृत छाया–

न जात्या ब्राह्मणो भवति, न जात्या भवति अब्राह्मणः ।
कर्मणा ब्राह्मणो भवति, कर्मणा भवति अब्राह्मणः ॥
न जटाहि न गोतेन, न जच्चा होति ब्राह्मणो ।
यस्मिं सच्चं च धम्मो च, सो सुचि सो च ब्राह्मणो ॥
(Dhamma pad 313)

संस्कृत छाया—

न जटाभिर्न गोत्रेण, न जात्या भवति ब्राह्मणः ।
यस्मिन् सत्यं च धर्मश्च, स शुचिः स च ब्राह्मणः ॥

तपेन ब्रह्मचर्येण संयमेन दमेन च ।
एतेन ब्राह्मणो होति, एतं ब्राह्मणमुत्तमम ।।

(Sutta Nipat 655

संस्कृत छाया—
(Sanskrit translation)

तपसा ब्रह्मचर्येण, संयमेन दमेन च ।
एतेन ब्राह्मणो भवति, एतद् ब्राह्मण्य मुत्तमम् ।।

See the similarity between the declensions like :

ब्रह्मचर्येण, दमेन, एतेन

and the same in Sanskrit which in this case are exactly the same, except तपेन which in sanskrit is तपसा

मा जातिंपुछ चरणं च पुच्छ ।
कट्ठा ह वे जायति जातवेदा ।।

संस्कृत छाया—
मा जाति पृच्छ आचरणम् च पृच्छ ।
काष्ठाद् ह वै जायते जातवेदा: ।।

Any impartial student of the compuirative study of Pali and Sanskrit can not but come to the conclusion that Pali as Prakrit is directly derived from Sanskrit and is therefore her daughter- Not only its vocabulary but its grammar and construction of sentences are very much akin to sanskrit grammar and there fore those who are weli versed in Sanskrit find it so easy to follow works in Pali even without mastering its grammar.

KASHMIRI LANGUAGE AND SANSKRIT

Like all Indian languages, Kashmiri also abounds in Sansktit words. Some Sanskrit words are used in pure form and others in somewhat changed form as the following Kashmiri poem by Amir Kamil Shows :—

हा निन्द्रि मत्यो नैर यि मंजुल यि गुगुस त्राव,
मुच़राव अछि कड़ वाश पषन हाव कैंह चकचाव,
वोय ताजु सफर प्राव,
लोल स चु करान श्राव,
नव ज़िन्दगिया छाव,
रंग रंग वलान जाम गुलन रंग रोस आफ्ताब,
बुछ आन जोयन मज़ छु नच़ान अ.व जन सीमाव.
चुति लाग कैंह बेताब,
ज्यव चानि छै मिज़राव,
ह्यंछ लोल की आदाब,
गई भाईत बन्द चानि ह्यथ करताम पालिन्य साज़,
अंजाम तिहुंद ? पौष चमन लोलहच आवाज़,
छन ज़िन्दगी कांह राज़
अंजाम छु आगाज़,
आगाज़ छु परवाज़,
पुश वीम चमन छावनस जांह लीगं गुलव च़ैर,
छय छाय यि वहमुच चै पनिन्य राय दिलिच शैर,
बेखोफ बनिय नैर,
बाग़न त नयन फैर,
रेंज़ल चु अनुष ज़ैर, पृ० १७६
दव दौर भरान जोश दिलस, रोय रटान रंग़,
बीह बीह छु गछ़ान खून खुश्क ताप छतान हंग,

रठ यावनुक अन्दाज़, कर ज़िन्दगी आगाज़,
पखाज़ कर पखज़। पृ० १७८

—भारतीय कविता–कश्मीरी

In this Kashmiri Poem we find words like मजुल, नयन, रंग, छाय (छाया) ताप etc. in their pure form and some others like भाइन बन्द (भ्रातृ बन्धु) चकवाव (चाकचक्य) आब (आपः) ज़िन्दगी (जीवन) यावनुक (यौवन)(पक्षी) पखन(अक्षि) अछि निन्द्रि (निद्रा) नैर (नीर) चॅ र (चिर) पुष (पुष्प) आफ़ताब अभिताप = सूर्य etc. in somewhat corrupt form.

Let me quote a few sayings of the famous Kashmiri poetess Lalleshwari to show how beautiful Sanskrit words are used abundantly in Kashmiri.

चिदानन्दस् ज्ञानप्रकाशस्, इमौ च्युचुय् तिय् जीवन्ती मुक्ती ।
विषमिस् संसार निस् पाशस् अनुद्धच गण्डशत् शत् दितिय् ॥

संस्कृत छाया :—

राजानकभास्कराचार्यकृता:—
चिदानन्दो ज्ञानरूपः प्रकाशाख्यो निरामयः ।
दुर्लब्धो देहवन्तोऽपि, मुक्तास्तेऽन्येऽन्यथा स्थिताः ॥

Here we find that pure Sanskrit words चिदानन्दः, ज्ञान-प्रकाश. विषम, संसार, पाश, have been used.

अनाहत ख स्वरूप शून्यलय, यसनाव नावर्णना रूपना गोच्
अहं निनाद विनाद बिन्वत तवीन, सुप् अश्ववाद् प्यक्षचैह्यम् । (।)

संस्कृतानुवादः —भास्कराचार्यकृतः—
अनाहतः खस्व रूपः, शून्यस्थौ विगतामयः ।
अनाम रूप वर्णोऽसौ, नाद बिन्द्वात्मनोस्ति सः ॥

Here we find that in the poem of Lalleshawari, Devi, pure Sanskrit words like अनाहत, खस्वरूप, शून्यालय, वर्ण, रूप, गोत्र, अहं निनाद etc. have been used in their pure form and नाव (नाम) बिन्दु (बिन्द्य) etc. in somewhat changed form.

There is no doubt that Kashmiri is also one of the daughters of Sanskrit.

Let me give a few more extracts from an article on 'Kashmiri Language of Vedic Sanskrlt Group' pnblished in the Indian Express New Delhi dated Nov. 29,1975.

Express News Service Shri Nagar Nov. 28 : A Kashmiri scholar has refuted the theory that the Kashmiri language belongs to the Dardic group of languages. The theory was propounded by sir George Grierson of the Linguistic Survey of India in the early part of this century.

Dr. T. N. Ganjoo, a lecturer in Kashmir University, who has conducted extensive reseaches for a decade on the origin and development of the Kashmiri language asserts that **Kashmiri is an off-shoot of Vedic Sanskrit**.

His findings contained in a voluminous trea-tise on the subject, have just appeared in a brief form in 'Vitasta' a journal of the Hindi Department of Kashmiri University.

Explaining his theme, Dr. Ganjoo told ENS, that if the Kashmiri language had been a 'daughter of the Dardic language, as claimed by Grierson, its linguistic form would have been the same as that of the dialects and sub-dialects of the Dard shine group of languages.

'But there is no evidence of such a linguistie form in the Kashmiri language' he said.

Dr. Ganjoo is studying the dialect of the Dard-shine group of languages like Gilgati, Chilasi, Astort, Drassi, Tileli and Gurezi, besides conducting studies at Calcutta, Bombay, Poona, Varanasi and other Centres of learning in the country.'

He said-'In the Dard-shine languages the subject which comes first is followed by the object, the principal verb and the auxiliary verb. But even though in the Kashmiri language also the subject comes first, it is usually followed by. In the Indian Express New Delhi, dated Jan. 6,1976 there is something more about the Script used for Kashmiri language which is worth-quoting.

"A Kashmiri scholar, who has advanced the theory that the Kashmiri language is based on Vedie Sanskrit, says that in the initial stages, the Kashmiri language was written in the Sharada Script which had been evolved here for writing Sanskrit.

Dr. T. N. Ganjoo, a lecturer in Hindi in Kashmiri University whose treatise on the origin of the Kashmiri language is to be published shortly, told ENS the earliest known manuscripts of the Kashmiri language in Sharada Script belonged to a period prior to the tenth century A. D.

Dr. Ganjoo said that the Sharada Script was itself based on the Brahmi Script which was in vogue in Kashmir in earlier times.

Indian Express New Delhi, dated Jan. 6,1976.

So not only the Kashmiri language but the script also have Vedic Sanskrit and Brahmi Script for their origin.

"The Kashmiri Language, he explained, has its own linguistic structure which is quite different from the Dard-Shina group of language.

According to Dr. Ganjoo, the entire structure of the Kashmiri language, especially as far as the preposition, verbs, and concordance are concerned, is similar to Vedic Sanskrit."

The Kashmiri language has no such affinity to Dard-Shina group of dialects he said and added :

" The mere presence of some Dardic words in it, can not be construed to mean that the Kashmiri language has its origin in the Dard-Shina group of languages.

"Dr. Ganjoo said he had so far collected over 3000 Vedic Words and over 950 verbs from Paninis grammar 'which are current in the Kashmiri language even to-day."

" All this he said, also goes to show that the Kashmiri language owes its parentage of Vedic-Sanskrit. "

While saying that Grierson had grouped the Kashmiri language with the Dardic group of languages on flimsy grounds without paying due regard to the basic principles which determine the orlgin of a language." there is no trace of Paishachi Prakrit in the Kashmiri language he said.

Basing his argumeut on his own researches and those conducted by earlier antiquarians, Dr. Ganjoo said a stream of Indo-Aryans whose spoken language was the Rigvedic language had entered Kashmir in bygone days via Chamb Valley."

—Indian Express New Delhi. Nov. 29, 1975 : Kashmiri Language and Script.

——o——

NEPALESE AND SANSKRIT

Nepali or nevari is the language spoken in Nepal. Like other Indian languages whose illustrations regarding their affinity with Sanskrit we have given in these pages, it also has many Sanskrit words and is closely connected with it.

While writing this short note. I have in hand a Nepali book from which I quote some passages or extracts from letters which are interesting to give an idea on the subject in hand.

On page 58 of this book whose title page is missing, there is a letter addressed to his father by a boy Kamala Prasad Padhya. The letter begins thus :

श्री पुज्य बुवाज्यूका चरण कमलमा साष्टाङ्ग दण्डवत उप्रन्त तहां बुवाज्यूका कोमल रूपि गाथ पाउमा सदा सर्वदा कुशल मङ्गलोदय स्थिर विराजमान होइबक्से अनाथ बाकको प्रतिपाल उद्धार होला ।

In the course of the letter there are subh pure Sanskrit words **लेख रचना, वाल भूगोल. इतिहात पद्धति, हरिचय, स्वास्थ्य विज्ञान** etc.. The letter ends with

सदा हुचुर को भक्त बालक
कमलप्रसाद

On page 6 of the book, there is a letter addressed to his mother by Ram Prasad which begins thus :—

श्री पूज्य स्नेहमयी माताज़्यू का चरणकमलमा साष्टाङ्गदण्डवत उप्रान्त तहाँ माताज्यूका कोमलरूपि गाथपाउमा सदा सवंदा कुशल मङ्गलोदय स्थिर विराजमान होइबक्से बालकको प्रतिपाल उद्धार होला । यहां मलाई माताज्यूका आशिर्वाद लेर श्री ईश्वरका अनुपम कृपा दया दृष्टिले संचैछ ।

It ends with **हजुर को भक्त बालक रामप्रसाद ।**

The readers may note how many pure Sanskrit words are there in thls short letter.

On Page 63 there is a letter addressed by a wife to her husband which is worth quoting : It begins thus :

श्रीहृदयेश्वर प्राणनाथका चरणकमलमा दासीको दिन दिनको कोटी कोठी साष्टाङ्ग दण्डवत ।

उपान्त तहां हृदय ईश्वरका कोमलरूपि गाथ पाउमा सदा सर्वदा कुशल मङ्गलोदय स्थिर विराजमान होइबक्से दासीको सबै तरहबाट प्रतिपाल उद्धार होला । यहां हजुरका आशिर्बादले संचैछ ।

सदा पाउको दासी

There is also a letter in this book in which a husband write to his wife.

उप्रान्त यहां मलाई श्री ईश्वरका कृपाले संचैछ तहां तिमीलाई संचोभए मेरो मन आनन्द होला ।

तर हृदय दुलारी ! बृत्ति जो हाम्रो वियोग को कारण भएको छ तेस्को जुन बेला बिचार गर्दछू म एकदम निराश हुन्छु । तर अन्त्यमा ईश्वरले दया राख्ने नै छन् । आहा क्या बुद्धिमानी साथ तीमीले यो लेख्यौ सधैं परमात्माको इच्छा भयो भने तिम्रो आशा पूर्ण हनामा प्राय शंका छैन ।

सदा को तिमो
कनकदिप मुनि

Any one who knows even A.B.C. of Sanskrit will easily find that Napalese is full of Sanskrit words and is therefore one of the daughters of the Mother Sanskrit.

PASHTO AND SANSKRIT

Pashto is the language spoken by Pathans and other inhabitants of North-west Frontior Province. I learnt from a letter received from the vice-chancellor of Peshawar university many years ago that Sanskrit was compulsory for all students of language, as it was thought that pashto being full of many Sanskrit words could not be mastered without a good knowledge of Sanskrit.

The following is the list of some Pashto words showing their relationship with Sanskrit.

Sanskrit	Pashto	Meaning in English
द्वौ	दौश्रा	Two
त्रय:	त्रै	Three
चत्वार:	फ्लोर	Four
पच	पिंजो	Five
षट्	ष्पग्	Six
श्रष्ट	श्रतो	Eight
नव	ना	nine
दश	दस	Ten

पिता (पालक:)	प्लार	Father
माता	मोर	Mother
भ्राता	वरोर	Brother
पति(मीढ्वान् वँ:)	मिड़	Husband
इमां त्वमिन्द्र मीढ्व:	(Derived from मिह -सेचने)	
पत्नी (कर्तव्य सज्जा)	(सज्जा कर्तव्य पालने सज्जा)	Wife
श्रक्षि(तारक:)	श्रांख रतगें	Eye
उदरम् (उदर गर्त:)	गैडा	Belly
नापित:	नापि	Barber
उपरिगच्छ	उपरिगच्छो	Go up

(Told to me by a Pathan near Abbotabad in 1915)

There are some other Peculiar words which appear to me to have Sanskrit origin, For instance, for uncle the word त्रा is used which seems to be abbreviation of त्राता or Protector.

For grandfather the word निकोह is used in Pashto, which seems to be derived from निष्क्रोध

Unfortunately. I have not been able to gather much information about Pashto but this is also sufficient to show that Pashto has also some affinity with Sanskrit.

ZEND & VEDIC SANSKRIT

The similarity between these two languages is so striking that Sir William Jones, the distinguished founder of the Asiatic society writes—

"When I perused the Zend Glossary, I was inexpressibly surprised to find that six or seven words to ten are pure Sanskrit: and even some of the inflexions formed by the rules of the Vyakarana (Grammar) as युष्माकम् (Yushmakam); the genitive plural of युष्मद् (Yushmad)

(Asiatic Researches - II)

A more celebrated authority on Zoro-astrian religion and literature, Dr. Haug remarks :—

"The relationship of the Avesta language to the most ancient Sanskrit, the so called Vedic dialect, is as close as that of the Greek languages to each other.

The languages of the sacred hymns of the Brahmans and of the Parsis are only the two dialects of the separate tribes of the same nation."

Of the Grammatical forms, Dr. Haug says :—

"They are so very similar, even when not quite identical; that they are readily recognised by any one who has a slight knowledge of Sanskrit."

The strongest proof of the original identity of Sanskrit and Avesta grammatical forms is their harmony even in irregularities. Thus for instance, the derivation

of the pronouncial declensions from that of the nouns are the same in both languages; as अह्मै to him Sanskrit अस्मै (Asmai) Sans. येषाम् (Yesham) Zend Yaisham = Of whom. Also in declensions of irregular nouns we find Shan (dog) Sansk. श्वन् in noun Sanskrit श्वा (Shva); accusative spaneing Sansk. श्वानम् (Shvanam); dative Sans. शुने Shune: genitive shuno. Sansk शुनः (Shunah). Pl.Nom. Sans. श्वानः (Shvanah); gen. Plu. Sunam Sansk Shunam. Likewise Pathan = 'Pathah' *Sans*. Pathin. Sing. Non. Panto Sans. Panthakin; Sing. Noun Panta, Sansk. Panthah. Inst. Patha Sansk. Pathah. Pl. Nom. Pantano-Sans. (Panthans) पन्थानः atc. Patho Sans. Panthas. gen. Patham Sans. (Patham) पथाम्

— Haug's Essays P. 72.

In nouns he adds - " Where three numbers and eight cases can be distinguished, it agrees almost completely with Vedic Sanskrit. (Ibid. P. 68).

The Rev. L. H. Mills, the learned translator of the Zend Avesta (Sacred Books of the East Series) says:—

"I have also, turned a large portion of the Gathas into Vedic Sanskrit. This however, is practically a universal custom, all words are compared with the Vedic, so far as analogies exist between the Gathas and the Riks".

— Zend Avesta English Translation.
Part. III. Preface : P XV.

ZEND AND SANSKRIT

About the relation between these two languages Prof. Max Muller says :—

"It is clear from Eugene Burnguf's works and from Bopp' s valuable remarks in his 'comparative grammars' that Zend in its grammar and Dictionary is nearer to Sanskrit than any other Indo-European language; many Zend words can be retranslated simply by changing the Zend letters in to them corresponding forms in Sanskrit. It differs from Sanskrit principally in its sibilants, nasals and espirates. The Sanskrit for instance, is represented by the Zend. where Sanskrit diffiers in words or grammatical peculiarities from the northern members of the Aryan family, It frequently coincides with Zend. The numerals are the same upto Io. The name for thousand, however Sahasra, is peculiar to Sanskrit and does not occur in any of the IndoEuropean dialects except in Zend, where it becomes hazend.

Chips from a German workshop—by Prof,

Max Mulier vol. 1 PP, 82-83.

To give the readers a clearer idea of the remarkable close relationship between the two languages, we give below a list of some impartant words showing their Sanskrit and Zend forms side by side and also noting the slight verbal or phonetic alteration which a word undergoes-when passing from sanskrit into Zend.

(1) Sanskrit S (स) is changed into Zend H (ह)

SANSKRIT		ZEND	MEAFING
असुर	(Asura)	Ahur	Lord,giver of breath or life.
सोम	(Soma)	Homa	A healing Plant.
सप्त	(Sapta)	Hapta	Seven
मास	(Masa)	Maha	Month
सेना	(Sena)	Hena	An army
अस्मि	(Asmi)	(Ahmi)	I am
सन्ति	(Santi)	(Henti)	They are
असु	Asu	Anhu	Life, breath
विवस्वत्	(Vivasvat)	Vivahhat	The sun

(2) Sanskrit H (ह) is changed into Zend Z (ज)

हृदयम्	(Hridaya)	Zardaya	Heart
हस्त	(Hasta)	Zast (Per Dast)	Hand
वराह	(Varaha)	Varaza	A bear

SANSKRIT		ZEND	MEANING
होता	(Hota)	Zota	one who Pours offering in to the Sacred fire.
आहुति	(Ahuti)	Azuti	offering
हिम	(Hima)	Zima	Snow, winter
वहे	(Hue)	Zbe	To call
बाहु	(Bahu)	Bazu	Arm
अहि	(Ahi)	Azi	(1) A serpent (2) Cloud (3) An evil Principle
मेधा	(medha)	Mazda	wisdom, God who is All wise
गोमेह	(Gomeha)	Gomez	Cow, Urine

(3) Sanskrit J (ज) is changed in to Zend Z

जन्	(Jan)	Zana	To produce
वज्र	(Vajra)	Vazra	Thunderbolt

SANSKRIT		ZEND	MEANING
जिह्वा	(Jihva)	Hizva (Per. Zaban)	Tongue
अजा	(Aja)	Aza	Goat
जानु	(Janu)	Zanu	Knee
यज्ञ	(Yajna)	Yasna	Sacrifice, worship

(4) Sanskrit श्व (shva) is changed in to Zend Spa

विश्व	(Vishva)	Vispa	All
अश्व	(Ashva)	Aspa	Horse
श्वन्	(Shvan)	Span	Dog
कृशाश्व	(Krishashva)	Gereshapa	The name of a king

(5) Sanskrit Shva (श्व) or (स्व) (Sva) is sometimes changed into zend Q.

श्वसुर	(Shvasura)	Qusura	Father-in law

SANSKRIT		ZEND	MEANING
स्वप्न	(Svapna)	Qafna	Dream
स्वाप	(Svapa)	Khvab	(1) Sleeping.
			(2) Dreaming

(6) Sanskrit त (T) is changed into Zend थ (th)

मित्र	(Mitra)	Mithra	(1) A friend
			(2) The sun
			(3) A physician
त्रित	(Trita)	Tritha	A physician
मन्त्र	(Mantra)	Manthra	A sacred verse

(7) Many words of Sanskrit have passed into **Zend without** any change, while others have undergone a slight phonetic change in vowel etc.

पितर्	(Pitar)	pitar	Father
मातर्	(Matar)	(Pers. pidar) Matar	Mother

SANSKRIT		ZEND	MEANING
दुहितर्	(Duhitar)	Dughter (Per. Dukhtar	Daughter
पशु	(Pashu)	Pashu	Animal
गौ	(Go)	Goo	Cow
उक्षन्	(ukshan)	Ukshan	Ox
स्थुर	(Sthura)	Stoara	Stress
मक्षी	(Makshsi)	Makshsi	Flee, bee
शरद्	(Sharad)	Saredha (Pen. Sand)	Winter
वात	(Vata)	Bada (Pen. Bad)	Wind
अभ्र	Abrra	Abra (Pers. Abra)	Cloud
यव	Yava	Yava (Pers. Java)	Barley
वैद्य	Vaidya	Vaidya	Physician
ऋत्विज	Ritvij	Rathre	Priest
नमस्ते	Namaste	Namaest	I bow to thee
मनस्	Manas	Mano	Mind. thought

SANSKRIT		ZEND	MEANING
यम	Yama	Yama	Ruler the name of a King
वरुण	Varuna	Varuna	Names of Deity
वृत्रहन्	Vrtraghun	Viritharaghna	Indra
वायु	Vayu	Vavya	Name of Deity
अर्यमन	Aryaman	Aryaman	
अरमति	Aramati	Aramaiti	1- Devotion 2 -obedience
इषु	Ishu	Ishu	Bow
रथ	Ratha	Ratha	Chariot
रथेष्ठा	Ratheshtha	Rathaistha	Charioteer. warrior
गन्धर्व	Gandharva	Gandharva	
प्रश्न	Prashna	Frashna	Question
गाथा	Gatha	gatha	A hymn, a secred song
इष्टि	Ishti	Ishti	Act of worshipping or making offerings

SANSKRIT		ZEND	MEANING
अपांनपात्	Apannapat	Apannapat	The lightening born in the Cloud
छन्दः	Chhanda	Zend	1- Metrical language 2- Divine knowledge what is established
अवस्था	Avastha	Avesta	
इन्द्र	Indra	Indrao	
देव	Deva	Daiva	

It will not be uninteresting, if we here quote one or two verses of the Zend Avesta and re-translate them into Sanskrit, so as to enable the readers to see at a glance how slight a difference there is between the two languages.

ZEND	VEDIC SANASKRIT	MEANING
विस्वद्रुक्ष जनेति (Visadruksha)	विश्वंदुरक्षो जिन्वति	All evil is slain
विश्वदुक्ष नशेति (Visa durksha)	विश्वंदुरक्षो नश्यति	All evil spirit goes away
यथा हणोति ऐषां वाचम्	यथा शृणोति एषां वाचम्	When he hears their words,

(Yasna XXXI verse 8 quoted in Dr. Haug's Essays. P.196)

ZEND	SANSKRIT	MEANING
(२) तद्थ्वा अर्श	तत् त्वाप्रष्टा ऋतम्	That Thee I will
मई वच श्रसुर कसन् जान्वा	मे वचः श्रसुर । को नः	ask right tell me
पिता श्रशह्य याव् यो व	जनिता पिता ऋतस्य	O Ahur what Creator,
कसन् क्के स्तारां चदाद्	पौर्व्यः को नः कं स्वा	father of
अद्वानम् के या भाग्रो	ताराश्चदाद् श्रध्वानन्	righteousness first
	को यो मासम् उदयति	who the sun and
उखश्यति निरेफरस्ति थ्वद्	निरपस्यति त्वत्	stars made path
ताचिद् मजदा वसेमि	तादृक् मेधा वश्मि	who that the moon
श्रन्वय विदुपे ।	श्रन्यच्च वित्तवे ।	increases besides. Thee such thing mazda I wish and others to know.

(Ushtavaithi Gatha Yas. XL/V. 3)

quoted by Dr. Haug in his Essays. P. 144.

ZEND

आद्यत अग्रोख्त जरदूश्त्रोत
नमो हतोमाद् ।
कस श्वाम, पग्रोइर्यो
ह ओम मथ्यो ।
अस्त्व थ्याह हूनृत
गय ध्याइ
का अहनाह् अभिशु ऋनात्रि
चित्त अहनाइ, जस्त् आयतम् ।।
ह ओम-यस्त यस्न
२-आ अत् मै अ एम, पइत्य ओच्त्
ह ओमई अमश्र, दूर ओ
आ आम्, यास मितम्
आ स्याम, हन्व हुँच हुडवरतंग

SANSKRIT

आत् अवोचत् जरदुष्ट्र । नमः
सोमाय ।
कस्त्वां पूर्व्यः सोममर्त्यः

अस्थन्वसे सूनृत जगत्ये

का अस्या आशीः ऋणात्रि
किम् अस्मै गच्छत्
किम् अस्मै गच्छत् आप्तम् ।।
आत् मै अयं प्रत्यवोचत्
सोम ऋतावा दुरोघा ।
अहमस्मिजरश्दुष्ट्र सोमः
ऋतावा दुरोषः । आ मां
याचस्व स्थितम्, प्रमां सुनुष्व स्वृतके

ZEND	SANSKRIT
अ श्रोइ, माम् स्तओमइने	अभिमां स्तोमनि स्तुहि
सूदि	यथा माम् अपरेचित्
यथ मा अपर चित् सजो	सोष्यतः स्तुवन् ॥
श्यूतो स्तव्रान ॥	

(अवेस्ता -संस्कृत छाया समेत : पं॰ राजाराम जी शास्त्री द्वारा अनुदित)

All inpartial and intelligent readers may notice the elose relation (both in vocabulary and grammar) that exists between Zend of the Gathas and the Vedic language.

CHAPTER IV

Sanskrit and foreign languages
GREEK AND SANSKRIT

The following list of words among many others shows similarity of Greek with Sanskrit in vocabulary and grammatical forms.

SANSKRIT	GREEK
भ्राता	phrata
अश्मन्	aksain
मतः	mator
हारः	theros
चत्वारः	tettoros
अप	apo
अजानि (अज गतौ)	ago
दश	dec.
नीरम्	nero
जननम्	genesis
मात्री	metron
श्वन्	क्वन्
त्रयः	trois
पतामि	petomi
पदम्	poda
प्र	pro
ददामि	didomi
अष्टकोणम्	octogonic
वयः	bios
कतरः	poteros
मधु	methu
द्वारम्	thura
दैवः	theos

Some rules of change from Sanskrit to Greek

(1) Sanskrit च (Ch) is changed into K क (Ka) or sometime द (Da) in Greek. For instance.

Sanskrit	Greek	English Meaning
चर्म	derma	skin
चरित्रम्	kharakter	character
चलम्	kelo, okillro	
चित्रणम्	kharatta (engrave)	
चूषणम्	kussen (kiss)	licking

(2) Sanskrit भ (bh) is changed into (b) as in the following words :

अभ्र:	oubros	cloud
भार:	baross	weight
भारिक:	barys	
भग:	bagaios	

(3) Sanskrit भ (bh) is changed into ph as the following word of Greek.

भ्राता	phrater	brother

(4) Sanskrit ध (dh) is changed into ph in Greek.

ध्वनि	phone

(5) Like shouraseni Prakrit, in Greek also R or half R is generally lost.

क्रमेल:	camelo	camel
क्रोध:	kotos	anger
प्रस्तर:	petra	stone
पात्रम्	pott	pot

(6) As in Persian, Sanskrit स (Sa) is changed into ह (ha) in Greek, though not always. The following words may be noted :

Sanskrit	Greek	English Meaning
सप्त	hepta	seven
सम-साम्य	hamas	
सरमा (Vedic)	haema [dawn]	
सामि [अर्ध]	hemi (half)	
सुत	huios	son
स्वप्न	lithuanian–sapnas	dream
स्वेदः	hedys	sweat
शतद्रु	hesidrus (name of a river in punjab)	
शर्वरी (रात्रि)	hespera (evening)	
शूर	heros	
षष्ट (षट्)	hex six	
सुरुकुलेश	hercules	

But in some words Sanskrit स remains स (sa) only in Greek as in the following words.

सुरंग	syrinx
स्कन्द	scandalan (offence)
स्तारः	aster (star)
स्फुलिंग	sinther (spark)

The following are some of the Sanskrit words in the Greek with very slight change, Tadbhavas as they can be called with meaning

अष्टो	okto	eight
अस्थि	astion	bone
आर्ष	arche (origin, beginning, no longer in use)	

Sanskrit	Greek	
उषा	eos	dawn
उर्ण	erion	wool
ओकस्	ockos ockas, place, house	
कपाल	keppale	forehead
जनी	jyne	(woman)
जनित	genete	birth
भार	baros	weight
मधु	methos	honey
मलिन	melaons	dirty
मूष	mas (mys-mouse)	
शाला	schola,	school
शुश्वन	cyon, cunos (dog)	

The similarity between Sanskrit and Greek words is very striking. It was therefore very wrong on the part of prof. Max Muller to state in the "Lectures on the Science of Language Vol. II, P. 444, that" no sound scholar would ever think of deriving any Greek or Latin word from Sanskrit" The absurdity of this statment is quite evident from the list of the words given above and the rules of change.

To show the similarity of the grammar, particularly flexions of Sanskrit and Greek the following illustration may be given taken from the " Loom of languages" by Bodmer.

प्र० पु०	ददामि	didomi
	ददा:	
	दद्मः	didomen
म० पु०	ददासि	dedos
	दत्तः	didoton
	दत्त	didoton

	Sanskrit	Greek
अ० पु०	ददाति	didosi
	दत्तः	didote
	ददति	didoisi

Loom of Languages P. 409

Forms in passive voice :

प्र० पु०	ददे	didomas
	दद्वहे	didosthe
	दद्महे	didometha
म० पु०	दत्से	didosai
	ददार्थे	didosthan
	ददाते	didosthon
अ० पु०	दत्ते	didomai
	ददाते	didosthan
	ददते	didontai

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LATIN AND SANSKRIT

The following list of words taken at random shows similarity between Sanskrit and Latin.

Sanskrit	Latin	English Meaning
दानम्	donum	donation
मातर्	mater	mother
पितर्	pater	father
भ्रातर्	brater	brother
युगम्	jugum	particular period
इदम्	idem	this
दैव:	deus	God
धरा	terra	earth
श्वसुर:	socer	father-in-law
नक्तम्	noctis	night
मृति:	morti	death
नीड:	nidus	nest
दश	decem	ten
त्रय:	tres	three
पदम्	pedem	foot
मन:	mens	mind
अप्	ab	water
वहामि	veho	bear
अमर्त्य:, अमर:	immortalis	immortal
अज्ञात:	ignotus	unknown
अहमस्मि	adsum	I am
अलं माता (अलभूषणपर्याप्ति-पारणेषु)	alma mater	mother institution
अस् भुवि	esse-to be	to be
इदम् अस्ति	id est	this is
प्रथम:	prime	first
तानम्	tonos	tune

Sanskrit	Latin	English Meaning
सम्	sum	
शर्करा	sukharon	
ददाति	didoti	gives
ददासि	didos	
भराम:	phecones	we support
नव:	neos	new
परि	peri	all around
अस्ति	esti	
सर्प (गमौ)	serpo (to creep)	creep
चन्दनम्	sandalam	sandal
वाक्	voc, vocis	speech
मीर. (समूद्र:)	mare	ocean
जानु	gene	knee
मास:	mensis	month
नव:	novus	new
स्थिति:	sedes	position/ situation
नौ	non	no
तन्वी	tennuis	thin, small
जन्म, जनि:	genas	birth
अप: (वै०कर्म)	opus	work
मृदु	mitis	mild
महान्	magnus	great/mighty
मलिन:	malus	dirty
पदाति:	peditis	pedestarian
युवन्	uvenis	young
मरकतमणि:	marganita	gem
दिवस:	dies	day
दुर्बल:	debilis	weak
वीर: (जन:)	vir	heroic son
मृत:	morteus	dead
द्वौ	duo	two

Sanskrit	Latin	English
स्म:	sum	are
सामि (अर्धम्)	semi	half
मल्ल	miles	wrestler soldier
अस्ति	est	is
सेवक:	servus	servant
वस्त्रम्	vestia	vest waist-coat

'The great similarity in grammatical forms of the two languages is also remarkable.'

FRENCH AND SANSKRIT

The following list of words shows how great similarity is there between Sanskrit and French.

Sanskrit	French	English
दानम्	don	donation
नाम	nom	name
शाला	salle	hall
पदम्	pied	foot
मृत्यु:	mort	death
वय: (जीवनम्)	vie	life
न:	nous	we, us
स्म:	sammes	are
मै	ma	me
देव:	dieu	God
नीड़:	nid	nest
सप्त	sept	seven
च्युति	chute	fall
युवन्	jeune	young
त्वा	toi	thee
धरा	terre	earth
मृत:	meurt	dead
त्वम्	tu	thou
अरुणा (उषा)	aurora	dawn
चत्वार:	quatre	four
विंशति	vingtes	twenty
मातर्	mere	mother
पितर्	pere	father
भ्रातर्	frere	brother
यौवनम्	jouvener	youth

GERMAN AND SANSKRIT

German has also great affinity with Sanskrit as the following words taken at random show.

Sanskrit	German	English
अशनम्	essen	eating
सम्मेलनम्	sammeln	gather/ together
नक्तम्	nacht	night
आर्तसत् (भिषक्)	artst	doctor
पिता	vater	father
माता	mutter	mother
वाहनम्	wagen	wagon
सूनु:	sahn	son
दशनम्	zohn	tooth
गुह्यम्	gehein	secret
चरित्रम्	character	character
गूढ:	Gott	God
मानव:	mann	man
नाम	name	name
विधवा	widwe	widow
वेदना	weh	pain
मीर: (समुद्र:)	meer	ocean
दीन:	diener	poor, servant
दीक्षित:	diehtu	poet
युवजन:	yugent	young
वरम् (सत्यम्)	wahr	truth
विहग:	vogel	bird
क्रतु:	kraft	craft
नखम्	nagel	nail
शाला	halle	hall
अक्षि	auge	eye

Not merely in Vocabulary, but in Grammar, there is remarkable similarity in German and Vedic Sanskrit Grammar. As in Vedic Sanskrit prefix is put some time apart from the verb as in such is also the case with German. In no other language, I have seen this similarity. Like Sanskrit, there are inflection in German which are to be learnt by heart. A student of Sanskrit finds it easy to learn German.

ENGLISH AND SANSKRIT

English words showing their affinty with Sanskrit.

Sanskrit	English	Sanskrit	English
पितर्	father	क्रूरः	cruel
मातर्	mother	चरित्रम्	character
भ्रातर्	brother	सर्पः	serpent
स्वसर्	sister	क्रमेल	camel
दुहितर्	daughter	साम	psalm
सूनुः	son	सन्तः	saints
विधवा	widow	वृन्दः	band
उक्षा	ox	रेपः	rape
गो	cow	दुर्वलता	debility
लोक-दर्शने	look	कुटी	cottage
नक्तम्	night	पाथः	path
ताराः	stars	वमितम्	vomiting
हृत्	heart	इतरः	other
उपरि	over	चारु	charming
अन्तर	under	पुरोगम्	programme
नो	no	प्रजनः	progeny
ते	they	स्वपादः	suicide
यूयम्	you	मूषः	mouse
वयम्	we	समितिः	committee
सीव	sew	अग्रसरः	aggressor
नाम	name	स्वेदः	sweat
तरुः	tree	मानवः	man
नवः	new	द्वारम्	door
सूपम्	soup	साम्मनस्यम्	harmony
सुपरम्	supreme	सहृदयम्	concord
सुपरः	super	जूषः	juice
ज्यामिति	Geometry		

Not only in vocubalary as the above list of words taken casually shows, but in grammar and structure also there is great similarity in Sanskrit and English. Both have three genders, Both have prefixes similar in nature and meaning like Para as in paratyphoid Para Psychology and Para military which is the Sanskrit पर of another kind or foreign or strange as in परदेश-पर राष्ट्र Enalish prefix dis as in dis-entangle, disengage, dis-integration is the Sanskrit दुस् as in दुष्कर, दुस्तर, दुश्चरित्र peri meaning all ronnd as in Petimetre Peripheni is संस्कृत Peri (परि).

CHAPTER IV

DUTCH AND SANSKRRIT

The following list of words mostly taken from the 'Loom of Languages' by Bodmer shows the affinity of Dutch with Sanskrit.

Sanskrit	Dutch	Meaning
ग्रास:	gras	grass
मीर:	mear	lake (In Sanskrit, German and some other languages it stands for ocean.)
तारा	star	star
अक्षि	oog	eye
जानु	knie	knee
नखम्	nagel	nail
नासिका (नास)	naas	nose
दन्त	tand (order of words changed)	tooth वर्ण विपर्यय:
विहग:	vogel	bird
गौ:	koe	cow
काक:	krair	crow
मूषक:	muis	mouse
उक्षा	os	ox
तरु, भौम:	boom	tree
भ्राता	broeder	brother
पितर्	vader	father
दुहितर्	dochter	daughter
श्री	heer	gentleman

Sanskrit	Dutch	Meaning
मातर्	moeder	mother
मानवः	man	man
दम	dame	lady
सुनुः	zoon	son

DANISH AND SANSKRIT

The following list of words shows that Danish– the language spoken by the people of Denmark also contains many words derived from Sanskrit. For instance we may point out the following.

Sanskrit	Danish	English
सूर्यलोक:	sol	solar world
हृदयम्	hijerte	heart
मुखम्	mund	mouth
नखम्	negl	nail
नासिका (नास्)	naese	nose
दन्त:	tand	tooth
विहग:	fugl	bird
गो:	ko	cow
काक:	krage	crow
मूषक:	mus	mouse
उक्षा	okse	ox
तरु:	trae	tree
सुकुलम्	skole	school
भ्रातर्	broder	brother
पितर्	fader	father
दमे इति गृहनाम (गृहिणी)	dame	lady, wife
मातर्	mater	mother
स्वसद्	sister	sister
सूनु:	son	son
स्त्री	hustin	wife

(Danish words taken from the "Loom of Languages" P. 529–534).

SWEDISH AND SANSKRIT

To show similarity of Swedish with Sanskrit, the following examples may be given as taken from the "Loom of Languages".

Sanskrit	Swedish	English
सूर्यलोक:	sol	solar world
ईर्म (भुजा)	arm	arm
हृदयम्	hjarta	heart
जानु	kna	knee
मुखम्	mun	mouth
नखम्	nagel	nail
नासिका (नास्)	nosa	nose
दन्त:	tand	tooth वर्णविपर्यय:
विहग: (पक्षी)	fagel	bird
गौ:	ko	cow
काक:	kraka	crow
उलूक:	oggla	owl

LITHUANIAN AND VEDIC SINSKRIT

Dr Suniti Kumar Chatterjee a well-known Linguist and Sanskrit scholar, who made a special study of Lithuanian language when he visited the country, wrote in 'Baltic Speech and Sanskrit'.

"It is generally stated that Lithuanian (withLatvian) resembles Sanskrit more than any other living language of the Indo-European family. This is to some extent an exaggeration, but it is nevertheless largely true when we consider the amount of common Indo-European roots, affixes and words which have been preserved in both Sanskrit (Vedic) and the Baltic languages. There are some very noteworthy points of agreement, but also it must be said at the same breath that there are points of disagreement also, which were the result of further independent developments in the Baltic languages, particularly with loss of earlier features, and there were also some similar new developments in Aryan. ... Sometimes even sentences in Lithuanian and in Sanskrit have a startling agreement with each other, agreement of this type we find also between Sanskrit and the other ancient Indo-European languages like Greek, like Latin, like Gothic, like old Irish, like old Church Slav.

('Balts and Aryans," by Dr. Suniti Kumar Chatterji, P. 143.)

Some passages of Sanskrit and Lithuarian.

Sanskrit	Lithuarian	English
१ कतरस्त्वमसि	koteros ty esi ?	which of these two are thou ?

Sanskrit	Lithuanian	English
२ देव: अदात् दत:	dievas dave dantis	God gave the teeth.
३ देवो दास्यति धाना:	dievas dues duonos	God will give the bread.

(From Mariga Grimbutas–The Balts London 1963, P. 37)

The declinational systems of the noun and the pronoun as well as the adjectives in the Baltic Lithunian and the Arya Sanskrit have a remarkable similarity and the old Indo-European structure is preserved in Baltic; inspite of generalizations and levelling.

In the verbs, a matter specially to be noted is the conservation of the same formations affix in -S- for the future e. g. Sanskrit दास्यामि (dasyami) I shall give, Lithuanian "duosiu" Sanskrit वर्त्स्यामि (vartsyami) = I shall turn = Lithuanian = versiu.

The close agrement of Sanskrit with Lithuanian which also demonstrates the conservative character of the Baltic Speech can be seen from a comparative statement of the declensions of a common noun in Lithuanian as a Baltic Speech with its equivalents in Sanskrit."

Comparative Linguistics of Indo-Europeans with special reference to Baltic and Indo-Aryan will disclose the very remarkable agreement between these two branches of Indo-European, as shown in the case of the basic noun declensions.

All other categories of words in their phonology as well as morphology show similar agreements.

" The structure of the two languages, Baltic and Aryan, continues to be the same, the commonest roots. affixes and words are of the same origin and type, inspite of differences in outward phonetic appearance".

(Balts and Aryans by Dr. S. K. Chaterji) P. 140.

Declensions of Sanskrit देव: with Lithuanian Dievas (God).

	Sanskrit		Lithuanian
Nominative	प्रथमा	देव:	Dievas
Accusative	द्वितीया	देवम्	Dievan
Instrumental	तृ०	देवेन	Diever
Dative	च०	देवाय	Dievui
Ablative	प०	देवात्	Dievo
Genetive	षष्ठी	देवस्य	
Locative	सं०	देवे	Dieve
Vocative	सं०	हे देव	Dieve

Those who would like to study the subject in detail, must read Dr. S. K. Chatterji's scholarly book " Balts and Aryans " Published by Indian Institute of Advanced Study Simla.

PORTUGESE AND SANSKRIT

Like many other languages of the world, Portugese also abounds in Sanskrit words-though in some what corrupted form. The following examples may be cited.

Sanskrit	Portugese	English
धरा	terra	earth
दूर्वा	erva	grass
मीर:	mar	sea
सूर्यलोक:	sol	solar world
अम्ब्वम् (वै०)	agva	water
नाड़ी	nerve	nerve
वाश्रा (वै०) अथवा वशा	vaca	cow
सर्प	serpent	serpent
पिता (पालक)	pai	father
मर्य; (वै०) मर्त्य (पति:)	marido	husband
स्नेहरा (वै०) पत्नी (स्नेहं राति ददाति सा)	a senhara	wife
माता	mai	mother
धनम्, रयि:	dinheiro	money
द्वौ	doio, duas	two
त्रय:	tres	three
चत्वार:	quaturo	four
सप्त	sete	seven
अष्ट	oito	eight
नव	novo	nine
दश	dez	ten

RUSSIAN AND SANSKRIT

Similarity between Russian and Sanskrit Rules of Grammar : –

Like Sanskrit, in Russian also words are made by adding Pratyayas and prefixes to the roots. For instance त्येल (Tyel) is added to the verb to denote a noun like अक् in Sanskrit.

Russian		Sanskrit	English
चिता–त्येल् =	चितात्येल	पाठकः	Reader
उची–त्येल् =	उचीत्येल्	अध्यापकः	Teacher
पिसा–त्येल =	पिसात्येल्	लेखकः	Writer

Like ता in Sanskrit, in Russian अता (ata) is added to denote abstract noun.

ब्येदनता	निर्धनता	Poverty
पोलनता	पूर्णता	Perfection
क्रास्नता	सुन्दरता	Beauty
विसता	उच्चता	Superiority

स्त्वो (styo) is also used in Russian to denote like त्व in Sanskrit.

ब्रात्स्त्वो	भ्रातृत्वम्	Brotherhood
मूज्हेस्त्वो	पुंस्त्वम्	Manliness

इक, आक, ओक and का are used in Russian to form some words like इक, अक, क in Sanskrit

मासिक	इस्तोरिक	Historian
आरण्यक	मर्याक	Boatman
पदगतोव्का	सज्जा	Preparation

A further list of some Russian words having affinity with Sanskrit word:—

Sanskrit	Russian	English
अक्षि	ओको	eye
अग्नि:	ओग्न, ओगोन	fire
अन्तर्	व्नुत्री	Inside
अन्य:	इनोय	other
अपाञ्च्	ओपाक	behind
अभि	ओब	near
अर्भक:	रेब्योनोक	child
उभ	ओबा	both
गिरि:	गोरा	mountain
गौ:	गौब्यादी	cow
चतुर् (चत्वार:)	चेतीरे	four
चतुर्थ:	चेतवेर्तिय्	fourth
चषक:	चष्का, चाषा	cup
ज्वर:	ज्हार	heat
जामातृ	ज्याति	son-in-law
जीवित:	ज्हीव	living
ज्ञा	ज़नात	to know
ज्ञानम्	ज्नानिए	knowledge
ज्ञातृ	ज्नात्येल	knower
तदा	तोग्दा	then
त्रि (त्रय:)	त्रि	three
त्वदीय:	त्वोइ	thine
दा	दात	give
द्वि (द्वौ)	द्वा	two
देवी	देवा	virgin
नग्न:	नाग	naked
नव:	नोव	new

Sanskrit	Russian	English
नस् (नासा)	नोस	nose
पर्णम्	परो	feather
पशु	प्योस	dog
प्रतीपम्	प्रोतिव	opposite
प्र	प्रो	particularly
प्रपितामहः	प्रादेद	grand father
प्री (प्रियः)	प्रियात्येल	friend
फेनः	पेना	foam
पितुः (वैदिक)	पितात	to feed
भागः	बोक	hinderpart
भगिन्	बोगातिय्	rich, prosperous
मक्षि (का)	मूखा	bee
मदीय	मोय	mine
मध्ये	मेज्हे	in the middle
मेघः	म्गा, म्गला	cloud
मे	म्ने	to me
मृ (म्रियते)	मेरेत, मिरात	to die
उक्षा (वृषमः)	oke/oxe	ox
वृकः	वोल्क	wolf
तरुः	trad	tree
सुकुलम् (विद्यालयः)	skala	school
भ्राता	ब्रात	brother
दुहितर्	दोच	daughter
पितर् (तातः)	fader त्यात्या	father
मातर्	मात	mother
स्वसर्	सेस्त्रा	sister

Sanskrit	Russian	English
द्वारम्	द्वोर द्वेर	door, courtyard
स्थविर:	स्तारिय	old
पन्था:	पूत	path
सूनु:	सान	son
जनि: (पत्नी)	ज्हेना	wife
देवर:	देवेर	husband's brother
ज्ञाति:	ज्यात	kith and kin
स्नुषा	स्नोखा	daughter-in-law
भ्रू:	ब्रोब	brow
त्वम्	ती	thou
वयम्	वे	we
तद्	तोत्	that
एतद्	एतोद्	this
स:	सेइ	he
कदा	कोग्दा	when
तदा	तोग्दा	then
विना	व्ने	without
मम	मोय	mine
तव	त्वोय	thine
कतर:	कतोरिय	which of the two
ग्राम:	ग्राम (gramm)	village

The construction of sentences is also very much similar in Sanskrit and Russian, for instance see the following sentences.

Russian : तत वश दाम एतत नस दाम
Sanskrit : तत वस धाम एतत् नः धाम
Russian : स केम इद्योत् स्मेयाम मय सीन
Sanskrit : सह् केन याति स्मयन् मम सूनुः
Russian : मेया स्नोखा ने स्पीत दन्योम्
Sanskrit : मदीया स्नुषा न स्वपिति दिने
Russian : एवि द्वे मये स्येःवे ते उवे त्वये स्येस्त्रे
Sanskrit : एते द्वे मम स्वसारौ, ते उभे तव स्वसारौ
Russian : स्तराया माती दायोत स्योद् एताये व्दवेद् उबायम् सीनुव्याम्
Sanskrit : स्थविरा माता ददाति मधु एतस्यै विधवायै उभाभ्यां च सूनुभ्याम्
Russian : मया दोची दोइत् उव अगत्से
Sanskrit : मदीया दुहिता दोग्धि उभे अजे
Russian : चषके मूष्का म्योद् लिज्यत्
Sanskrit : चषके मक्षिका मधु लेढि

Those who would like to know the similarity in the grammar and vocabulary of Sanskrit and Russian should study "रूसी भाषा और संस्कृत में आन्तरिक समानता" by Shrimati Indu Lekha M. A. Lecturer in Russian at Delhi University. Some rules according to which change takes place in Russian.

(1) Sanskrit A is changed into O in Russian.

Sanskrit	Russian	English
धाम	दोम	home
नासा	नोस	nose
भग (वै०)	बोग	God
विधवा	व्दोवा	widow

(2) Sanskrit उ (u) is changed in Russian into व (va) in the beginning of the word :

Sanskrit	Russian	English
उदकम्	वदा	water
उद्र	विद्र	creatures living in water

(3) Sanskrit ऊ (oo) is changed into इ (i) in Russian as in the following words

धूम:	दीम	smoke
सूनु	सीन	son
मूष	मीष	mouse

(4) Sanskrit भ (bh) is changed into ब (b)

भ्राता	ब्रात	brother
नभान्	न्येबो	sky
भार्क	बेर्योंजा	bhoja-tree or bark

(5) Sanskrit ध (dh) is changed in Russian into द (d)

धूम	दीम	smoke
मधु	म्योद	honey
धत्तूर:	दीदोर	

(6) Sanskrit थ (th) is changed into त in Russian

स्थविर	स्तारिय	old man
स्थूणा	स्तेन्त	wall
पथ	पूत	path

7) Sanskrit ल (l) is changed in Russian into र (r)

उर्णा	वोला	wool
रुच-दीप्त	लुव्	ray

A further list of some Russian words akin to Sanskrit though slightly changed :

Sanskrit	Russian	English
अष्ट	ओस्म	eight
आद्यम् (आ०)	येदा	eatable
एति	इदली	goes
उदरम्	वेद्रो	stomach
ओष्ठः	उसा	lips
कुलायः	क्लेत	nest, cage
कृशः	कोज्ई	weak
क्षमा	ज्येल्या	earth
गदति	गदात	sings, announces
गभीरः	ग्लूबोकिय	deep
चषकः	चाष्का	cup
जामाता	ज्याति	son-in-law
जीवनम्	जिहृज्न	life
ज्ञानम्	ज्नानिए	knowledge
ज्ञाता	ज्नात्येव	knower
तमस्	त्या	dark
तृतीयः	त्रेतिय्	third
त्रयः	त्रोये	three
दधि	देज्ह्वा	curd
दश	देस्यात	zen
देवः (दिव्यः)	दीवो	divine, miraculous
दाः (छिद्रम्)	दीरा dyra	hole
दुहिता	दोंव	daughter
पांशुः	पेशोक	sand
पितु (वे०) (अन्नम्)	पितात	feeding

ITALIAN AND SANSKRIT

The following list of Italian words taken mostly from the 'Loom of Langnages' by Bodmer and Italian English Dictionary by I. May shows the affinity of Italian with Sanskrit.

Sanskrit	Italian	English
धरा	terra	earth
मीरः (समुद्रः)	mare	sea
तारा	stilla	star
सूर्यलोकः	sole	solar world
अस्थि	i'osso	bone
अक्षि	i'occhio	eye
जानु	il irinocchio	knee
जङ्घा	la gamba	leg
नाड़ी	il nervo	nerve
नासिका (नास्)	il naso	nose
कण्ठः, गलः	la gola	throat
वाश्रा (वै०) गौः	la vacca	cow
सर्प	it serpente	serpent
भ्रातर्	il fratello	brother
पिता	il padre	father
नना (वै०) माता-मातामही	la nonno	grand mother
मातर्	la madre	mother
स्वसर्	la sorella	sister
मातापितरौ (जननी-जनकौ)	la genitori	parents
अम्वम् (वै०) जलम्	acqua	water
सन्तः	santo	saints
देवः	dio	God

It is noteworthy that some of these Sanskrit words which are akin to Italian are found only in the Vedic literature and not in classical lenguage. For instance

the word वाश्रा is found in the Vedic mantras like वाश्रेव सुमतिर्जिगातु (ऋ०२-३५-१५).

For Cow, as all commentators have explained. Sayanacharya has explained वाश्रा इव हम्भारवं कुर्वती धेनुरिव ।

Swami Dayanand Saraswati has explained वाश्रा इव in Rig. 1-38-8 and 1-3-71 as (1) कामय मानाधेनु: (2) शब्दायमाना गौ:
The word नना is found in mantras like कारुरहं ततो भिषगुपल-प्रक्षिणी नना । (ऋ० ९-११२-३)

It has been explained in Nirukta (6. 2. 5) by Yaskacharya as नना नमतेर्माता (निरुक्ते ६-२-५). It is strange and surprising to find this uncommon Vedic word in Italian in slightly different meaning of grandmother.

The word acqua which is used in some European lauguage like Latin, Italian etc. for water seems to be derived from अम्बम् (abhvam) which is a purely Vedic word found in the Vedic Lexicon Nighantu 1.22 among the synonyms of जलम् or water.

CHAPTER V

Sanskrit and other foreign Languages

POLISH AND SANSKRIT

Some important words

The Polish language that is spoken in Poland has affinity with Sanskrit, as the following and other words clearly show. These words have been taken from 21 Languages' Dictionary edited by M L· Ouseg.

Sanskrit	Polish	English
सूनुः	syn	son
दिवा	dia	day
मधु	miod	honey
दा-देहि	dae	give
सीद-सीदति	siedzier	sits
शतम्	sto	hundred
त्रि-त्रयः	tozy	three
तृतीयः	trzecia	third
करः	reka (वर्णविपर्ययः)	hand
ताराः	stoc	star
उदकम्-उदः	voda	water

FINNISH AND SANSKRIT

Some significant similarities

Sanskrit	Finnish	English
शतम्	sata	hundred
वाः	vesi	water
स्वसा (स्वसर्)	sisar	sister
सूनुः - स्वजः (आत्मजः)	hijo	son
पुत्रः - पावकः	parka	son पुनाति त्रायते च-पुत्रः पावकः
दुहितर्	tytar	daughter
नाम	nimi	name

UKRAINIAN AND SANSKRIT

some important words

Sanskrit	Ukrainian	English
माता	mate	mother
सूनु:	sin	son
दुहिता	dochka	daughter
दिनम्	den	day
मधु	med	honey
दा-ददाति-दस्ते	date	gives
नक्तम्	noch	night
सीदति	sedite	sits
शतम्	sto	hundred
त्रि - त्रय:	tre	three
तृतीय	tretya	third
कर:	ruka	hand वर्णविपर्यय
तप्तम्	tepiee	hot
उदकम्-उद:	voda	water
तात:, पिता	otach	father वर्णागम:
स्वसा	sestia	sister

SLOVAK AND SANSKRIT

The following and many others words show their affinity.

Sanskrit	Slovak	English
नक्तम्	noc	night
शतम्	ste	hundred
त्रि-त्रय:	tri	three
तृतीय:	tretina	third
कर: - हस्त:	ruka	hand
त्रिशंत्	tridsat	thirty

Sanskrit	Slovak	English
दिश	decet	tell
दुहिता	deera	daughter
दिनम्	den	day
मधु	med	honey
दा-ददाति	dat–davat	gives
स्था तिष्ठति	stat	stands

The changes can be very well accounted for according to the etymological rules given by Shri Yaskacharya in Nirukta which have been summed up in the following weel-known verse :

वर्णागमो वर्णविपर्ययश्च, द्वौ चागमौ वर्णविकारनाशौ ।
धातोस्तदर्थानुगमेन वृत्तिः, प्राहुर्बुधाः पंचविधं निरुक्तम् ।।

SERBIAN AND SANSKRIT

Some important similar words

Sanskrit	Serbian	English
माता	mate	mother
सूनुः	sin	son
दुहिता	dochka	daughter
तातः-पिता	otach	father
स्वसा	sestra	sister
करः	ruka	hand
त्रिंशत्	tredeset	thirty

(tredecet seems to be akin to : त्रिदश 3 × 10)

नक्तम्	noch	night
त्रि-त्रयः	tre	three

Sanskrit	Serbian	English
तृतीय:	tryet	third
शतम्	sto	hundred
दिनम्	dan	day
मधु	med	honey
दा-ददाति	date	gives
सीद-सीदति	sedeta	sits
स्था-तिष्ठति	stajate	stands

Short notes on some other foreign languages showing their affinity with Sanskrit These words have been mostly picked up from 21 Languages Dictionary edited by M.L. Ouseg.

Short Ngtes on Some Otherforeign Languages

CZECH AND SANSKRIT

Sanskrit	English	Czech
नक्तम्	Night	noc
शतम्	hundred	sto
हस्त: – कर:	hand	ruka

Note :- Ruka is corrupt form of कर: – वर्णव्यत्यय:

Sanskrit	English	Czech
तप्तम्	hot	teply
दिश–कथय	tell	deset
उदकम्–उदं as in उदधि	water	voda वर्णव्यत्यय:
स्वसा	sister	sestra
माता	mother	matka
दुहिता	daughter	decra
दिवा–दिनम्	day	den

Sanskrit	English	Czech
मधु	honey	med
नाम	name	jmeno
ददाति	gives	date
त्रि–त्रयः	three	tri
तृतीयः	third	tretina
षष्टिः	sixty	sedesat
त्रिंशत्	thirty	kricet
विंशति	twenty	vingt

Many more illustrations could be givən, but these will suffice.

A great Czech scholar on the relation between Sanskrit and Czech.

The following are some quotations from the interview that a distinguished Czech scholar Dr. Jaroslav Vacek gave to Shri Bharat Bhooshan M.A.J D., Senior Sub-Editor 'Samachar' New Delhi at that time but now P. T. I. and which was published in the Evenging News of New Delhi in its issue of Feb. 20, 1973. "Czech, Sanskrit have much in common."

Czec h, Sanskrit have much in common.

Czech, and Sanskrit have much in common, according to Dr. Jaroslav Vacek, an indologist and philologist, who was recently in the capital on the first leg of his three month study of the country.

This awareness which grew at the end of the 18th Century and in the beginning of the 19th, gave moral support to the national movement, part of which was the struggle to make Czech a full fleged vehicle of communication.

"When the study of Sanskrit, which started in Europe reached Bohemia (Western part of present Czechoslovakia), Czech philologists and others were quick to realise the beauty and importance of their own language after they saw its close affinity with Sanskrit which was at that time considered the mother of all Indio - European languages. This made the Czechs feel that their own language could not be relegated to a secondary position, Consequeetly, the Czech language occupied the place of pride, dethroning German which was then the official language in Bahemia, a part of the Austrian Empire at that time he explains. Dr. Vacek who teaches Sanskrit and Tamil at the Department of Asian and African studies at Charles University proposes to utilise his stay in the country to learn to, exchange views with Indian seholars and Pundits and to visit some of the important centres of learning of the ancient language."

One of the main contributions of Dr. Vacek lies in his rendering the Bhagavad Gita into Czech in collo-boration with Dr. Jan Fillipsky, research scholar in the Oriental Institute at Prague. The work which took them nearly three years to complete, was published in 1976. Twenty thousand copies were sold out in a few weeks. It is the first Czech translation done directly from the original text."

"Evening News New Delhi."
Feb. 20–1978

NORWEGIAN AND SANSKRIT

The following illustrations show how there are so many Sanskrit words in the Norwegian language spoken in Norway.

Sanskrit	Norwegian	English
दुहिता (दुहितर्)	datter	daughter
माता (मातर्)	mor	mother
दिवा	dag	day
सूनुः	son	son
नाम	namenet	name
नक्तम्	nalt	night
हृत् - हृदयम्	hjerte	heart
नवति	nitti	ninety
करः	ruka	hand
षष्टि	seksti	sixty
त्रिशत्	kridve	thirty
जलम् - वनम् (वै)	vann	water
पित I - पितर्	far	father

It is most surprising and remarkable that the Norwegian word for water is Vann which is quite akin to the Vedic Sanskrit word वनम् not generally used in classical Sanskrit. In the Vedic lexicon निघण्टु we find वनम् इति उदक नाम (निघ० १-१२)

Vana = Water. Is not this similarity very remarkable ?

SPANISH AND SANSKRIT

To show the affinity of Spanish with Sanskrit, let me give the following words (among many others) mostly taken from the "Loom of Languages".

Sanskrit	Spanish	English
धरा	terra	earth
मीरः (समुद्रः)	el mar	ocean, sea
मीरः-समुद्रः (उणादि कोष) मीरः	the ocean	students' English dictionary by V. S. apte, P. 44
तारा	la estrella	star
सूर्यलोकः	el sol	solar world
अम्वम् (वै०) जलम् (अम्वम् इति उदक नाम निघण्टु-१-१२)	el ogna	water
नाड़ी	el nervia	nerve
नासिका (नास)	la naiz	nose
सर्पः	la serpieate	serpent
नन्ना (वै०) दुहिता नना नमतेर्माता वा दुहिता वा (निरुक्ते ६-२-१)	la nino	daughter
पितर्	el padre	father
मातर् - मर्यः (वै०)	la madre	mother
मर्योनयोषाम् (ऋ० ४-२-५)	el marida	husband

मदीयेयं योषेत्याभिधानम् मर्षः - मर्त्यः स्त्रीमिव (सायणः) मर्यः - पतिर्मनुष्यः इति दयानन्दर्षिः । ऋ० १-११५-२ मान्ये ।

सूनृता पत्नी	la senora	wife speaking true and sweet words

j ecti ve

ARABIC AND SANSKRIT

Arabic in which the Quran is written and which is supposed to be a semitic lannguage, having nothing to do with Sanskrit contains many Sanskrit words, though in some-what viciated form. For instance, the following words may be noted down showing its similarity with Sanskrit.

Sanskrit	Arabic	English
हर्म्येम्	हरम	place, females' apartment
नरकः	नार	hell
अन्तकालः	इन्तकाल	death
कर्त (कृती-छेदने)	कात	cutting
कीर्तनम्	किरतेअन	recitation
प्रगल्मः	बल्ग	dexterity
लोहितम्	लहू	blood
मा	मा	no
वा	व	and or or
षष्ठ	सित्ता	sixth
सप्द	सव्वा	seven
सिंहः	हैसिम् (वर्णविपर्ययः)	lion
मन्युः (मन्युरिति क्रोधनाम) निघ० २-१३	मन्वुअ	wrath
दोहनम्	दुहन	to milk
दैत्यः	दिवत	blood-thirsty
सरकत (सृ-गतौ)	हरकत	movement
खम्	खला	sky
औरस :	वारिस	औरसपुत्रः उत्तराधिकारी
शरत्	शिरद्	cold
भ्रमः	वहम	superstition

Sanskrit	Arabic	English
द्यौः	यौ	sun
दिवा	यौम	everyday
यामः	यौम	part of the day
अम्बा	उम्म	mother
(अप्पः-जनकः पिता)		
काशकृत्स्न धातु पाठे १-२२-७		
अप्प-पालने चन्नवीर कृत		
कर्णाटक टीकायाम् अप्पः		
पिता-जनकः	अब्बा	father
रीतिः	तरीका	manner, way
धनी	ग़नी	rich
अर्वन्	अरबन	horse
नमः	नमाज़	salutation

CHINESE AND SANSKRIT

Chinese is a difficult language. It is difficult to pronounce it correctly. Even a slight difference in pronunciation gives different meanings.

Lena E. Johnson says in his "Peep at many lands-China." 'Try to say these simple Chinese words. There is table toh.' That seems easy, no, you are saying 'to' a Knife. Wrong again That is 'to fall' Oh, when you say your ' t ' aspirated, 'to demand'. You try again and again and say 'cover' 'peck', 'fish', peach, anything but 'table'.

(Peeps at many lands–China by Lena E. Johnson).

But the following list taken from वैदिक सम्पत्ति by Pt. Raghu Nandan Sharma shows that in Chinese also there are many words of Sanskrit origin. For instance, the following words may be noted.

Sanskrit	Chinese	English
स्थानम्	तान	place
श्री	शिर	preceptor
ज्योति स्थान	जितान	the sun temple
जनाः	जिन	man
लिङ्गम्	लङ्ग	symbol
माता	मा	mother
डु (कृत्)	डो	duty
जवस्थानम्	जिनतान	earth
द्युस्थानम्	टिसनतान	heaven
होमः	द्योम	havan, yajna
द्योः	तो	skin, shining

JAPANESE AND SANSKRIT

In Japanese also, there are many words of Sanskrit origin, as the following list of words clearly shows :—

Sanskrit	Japanese	English
का, कः, किम्	क्व	who, what
द्योः	दे	sun-rise
उक्षा	ओउशी	bull
बहुत्वम्	भोत्तो	many

Sanskrit	Japanese	English
नित्यं नित्यम्	नीची नीची	every, every day
शिष्य:	शोसेइ	diseipie
कनकम्	किनका	gold
केश:	के	hair
अहिफेन:	आहेन	opium
स:	सीरे	he
मार्ग:, पन्था:	माच	path
ध्यानम्	जैन	meditation
यम:	इम्वा	death
ययूत्सु:	जुजुत्सु	a parttcular system of physical exercise

EGYPTIAN LANGUAGE AND SANSKRIT

In Egyptian language also, there are many Sanskrit words though in a slightly different form. For instance, the following words may be pointed out.

Sanskrit	Egyptian	English
आदि	आत	beginning
अक्ष (अक्षि)	अष	vision
अन्त	अन्नू	end or limit
अपूप	पूपू	bread
आप:	आप	water
आत्मा	आव्यु	spirit
दिति	तेव	sky

Sanskrit	Egyptian	English
नरः	ना	man
नाशः	नाशेघ	loss
परि	पूर	on all sides
पुष्पम्	पुष	flower
रसना	रस	tongue
सेवा	सेव	service, worship
श्वेत	हूत	white
उषा	उपा	dawn
वास	आस	residence
कः (को वे प्रजापतिः)	क	God

This list of some words which has been taken here from वैदिक सम्पदा by Pt. Raghu Nandan Sharma a very great scholar shows that the Egyptian is also one of the daughters of the Mother Sanskrit.

SANSKRIT AND THAI LANGUAGE

To show relationship between Sanskrit and Thai language that is spoken in Thailand, let me give the following Sanskrit words found in Thai language with some modification. Such words are found there in abundance as shown by Shri M L. Chirayu Nava Wong Professor of Thai Language and Head of the Thai

Department Chulalong University, Bangkok, Thailand, in a paper read by him on 'Sanskrit works in the Thai Language' before the First International Sanskrit Conference, held at New Delhi between 26th and 31st March, 1972.

Sanskrit	Thai	English
अंग	ang	body-organ
अधिपति	adhibodi	head of a department
अनाचार	anachar	bad character
कवि	kavi	poet
क्षीर	kasir	milk
कोदण्ड:	kaudand	bow
क्षेमम्	khasem	happiness or welfare
गज:	gaj	elephant
गर्भ:	garbh	embryo
गृहस्थ;	gribasth	house holder
घोषक:	ghoshak	proclaimer
चक्रम्	chakr	wheel
चन्द्र:	cundr	moon
चोर:	chor	thief
जन:	jan	man
जनक:	janak	father
जननी	jonani	mother
तनय:	danaya	son
तर्क:	tark	reasoning
दन्त:	dant	tooth
दुर्जन:	dorjana	bad man
दर्शनम्	dorsana	sight
द्रव्यम्	draby	wealth, property
धर्म:	dharm	virtue
नगरम्	nogar	city

Sanskrit	Thai	English
नदी	nadi	river
नमस्कारः	namaskar	respectful salutation
परिवारः	baurivar	dependents
पापम्	bap	evil, bad
पुण्यम्	buny	merit, virtue
पुत्रः	butr	son
प्रकृतिः	prakriti	nature
प्रजा	praja	people
प्रणामः	pranam	respectful salutation
प्रभेदः	prabhed	kind, sort
फलम्	phal	fruit, result
वृक्षः	vriksa	tree
विस्तारः	bisdor	wide, vast
बीजः	bij	seed
भयम्	bhay	danger
भक्ति	pagdi	worship
मत्स्यः	matsya	fish
मध्यमः	madhyama	middle
मण्डनम्	mandana	ornament
तारा	dara	star
भार्या	bharya	wife
योद्धा	yoddin	warrior
युगम्	yug	age period
राज्यम्	rajy	kingdom
ऋद्धि	rithi	success
राजा	raja	king
हृदयम्	ridaya	heart
ऋषिः	rishi	sage
लावण्यम्	lavany	beauty, charm

Sanskrit	Thai	English
लिगम्	ling	gender
लोभः	lobh	greed
वनिक्	vanij	merchant
वर्गः	varg	class
विद्या	vidya	knowledge
शवः	sab	corpse
शिक्षा	siksha	learning
सकलम्	sakal	all
संग्राम	sounkra	war, battle
सत्यम्	saty	truth
हिरण्यम्	hirany	gold
हैमन्तः	hemant	winter
लोकः	log	world
शकुनिः	shakun	bird
स्त्री	stri	woman
मणिः	mani	gem
नगरम्	nagar	city

The Names of the Days of the Week

Sanskrit	Thai	English
आदित्यवारः	aditay	sunday
चन्द्रवारः	chandr	monday
अङ्गवारः	angar	tuesday
बुधवारः	put	wednesday
बृहस्पतिवारः	bribasbodi	thursday
शुक्रवारः	sukr	friday
शनिवारः	saur (san)	saturday

These words have been taken here from a paper on 'Sanskrit words in the Thai Language' by M. L. Chicaya Nava Wongs Professor of Thai Language Chulalong com University, Bangkok, Thailand and published in the 'Proceedings of the First International Sanskrit Conference Volume Two Part One Page 356 to 359. It is interesting to note the following words coined by the Thais themselves on the basis of Sanskrit.

चराचर	Policeman on the traffic duty
दसनाचार	Tour from Sanskrit darshna
दुर-दर्शन	Television from Sanskrit dura-darshana दूरदर्शन
दूरलेख	Telegram from Sanskrit 'duralekh' दुरलेख
दूरशब्द	Telephone from Sanskrit doora-shabda' दुरशब्द
प्रज्ञा	Philosophy from Prajna प्रज्ञा
विद्युत	Rodio from Sanskrit 'vidyut'विद्युत

SANSKRIT AND MANGOLIAN

The following list of words taken from a paper read by Prof. Petti Aalt Helsinki before the International Sanskrit Conference held at New Delhi from March 26th to 31st 1972, shows clearly that the Mangolian language has a relationship with Sanskrit, though the Sanskrit words have undergone some modifications.

Sanskrit	Mangolian	English
पिण्डपात	bindwad	alms giving
मकर:	matar mothae	sea monster
सार्थवाहक	sartawak	caravana leader
ग्रह:	garav	planet
उपसम्पदा	usumpada	full ordination
श्लोक:	sloka	poem
अभिषेक:	abisig	inauguration
यक्ष:	yagsas	
शिक्षापद	sangsbad	commandment, precept
महाभूतम्	mixa-bad	great element
ऋद्धि :	ridi	miracle
श्रमन:	saman	ascetic
भिक्षुणी	siboganchá	female monk
उपासिका	ufasancha	worshipper (female)
उपासक:	ubasi	worshipper (male)
वज्रम्	weir	weapon
पृथगजन:	hertigein	un-enlightened person
चन्दनम्	chindin	sandal wood
जातकम्	codig	jataka
चन्दनम्	chindana	sandal wood
निर्वाणम्	irvan	

Sanskrit	Mangolian	English
ब्राह्मणम्	biraman	brahmana
शासनम्	shashin	faith, doctrine
रसायनम्	arsern	nectar, elixir
पद्मराग:	padmarag	a king of gem
वैदूर्यम्	baiduri	,,
वज्रम्	bajor	,,
मधुमती	madhumadi	
महिषी	mahi	buffalo
उत्पलम्	udbala	lotus
उदुम्बरम्	udumbar	fig tree
नकुल:	neule	mangoose
अमिताभ:	animdiva	epithet of budha

The abundance of Sanskrit words either in their pure and slightly modified form shows that the mongolian language is one of the daughters of Sanskrit.

SANSKRIT AND TIBETAN

The following and many other words found in Tibetan language either in pure or slightly modified form shows its relationship with Sanskrit.

Sanskrit	Tibetan	English
पद्मराग:	padmarag	ruby
वैदूर्यम्	baiduriya	lo
वज्रम्	bajar	weapon

Sanskrit	Tibetan	English
उत्पलम्	utpalai	lotus
उदुम्बरम्	udambara	figtree
महिषः	mahe	bufallo
अभिताभः	umadeba	name of buddha
नकुलः	neule	manfoose

(Taken from Proceedings of the First International Sanskrit conference–New Delhi : Page 312).

द्वौ द्वे	दुइ	two
सः, असौ	खो	he
मा	मारेद	no
लपति-लप-व्यक्तायावाचि	लपकीदुग्	utters
मालम	मलब	don't speak
मनुष्यः	मी	man
निवासगृहम्	नांगल	house
शुभम्	छु	God
छोय्	श्रेयः	dharma
कुशलम्	कुखम्	welfare
वृहस्पतिवार	बिहप्रॅंवार	thursday
मंगलवारः	मिगवार	tuesday
सिंह	सेंगहि	lion
वत्सगा	बाछुग	cow
महिषः	मह्हि	buffalo
जाया	चा (वर्णव्यत्यय)	wife
देवालयः देवस्थानम्	देवाचेन	heaven
कः (प्रजापतिः)	कोन	God
सवर्गः (परमात्मा)	छोग	God who is omnipresent
माता, अम्मा	आमा	mother

Sanskrit	Tibetan	English
बाप: (वप बीजसन्ताने)	बाप	father
नासा	नाक	nose
मुखम्	खा (वर्णलोप)	mouth
ज्ञानी (अध्यापक:)	ज्येगन	teacher
मौनम् (प्रार्थनारूपम्)	मौनलम्	silent prayer

(Picked up from तिब्बती स्वयं शिक्षक by Thar Chhin)

Dr. K K. Ray of Calcutta while reading a paper on 'Sanskrit and the Indo—Tibetan Languages before the International Sanskrit Conference held at New-Delhi in 1972 truly remarked': It is thus clear that Sanskrit, both in its pre hybridised form, has through the centuries freely given of its own rich heritage to all Indo-Tibetan languages, thereby considerably reducing the flow of Tibetan and Chinese words, which in any case is a later development' around the end of the seventeenth century. Sanskrit is rightly held to be the repository of all essential knowledge in these regions, where even now Sanskrit manuscripts are being discovered.

(Proceedings of the First international Sanskrit Conference Vol. II Part 1, Page 21).

CHAPTER VI

A CHART SHOWING THE AFFINITY OF DIFFERENT FOREIGN LANGUAGES WITH VEDIC SANSKRIT

१ सं० पितर् (पिता) तात: २ सं० मातर् (माता) ३ सं० सूनु: (पुत्र:)

English	Father	Mother	Son
Czech	Dad, Daddy	Matka	Syn
Danish	Fader	Moder	Son
Dutch	Vader	Moeder	Zoon
French	Pere	Mere	
German	Vater	die mutter	der sohn
Italian	Padre	madre	
Croatian		mati	sin
Swedish	Fader-en	moder	son
Russian	Totets (तात:)	matb	sin
Serbian	otach	mate	,,
Ukrainian		mate	,,
Turkish	Peder		
Norwegian	Far	mor	son
Portugese	Pal (पाल:)		
Rumanian	tata (तात:)	mama	
Spanish		madre	
Greek		meter	Paidos पुत्र:
Welsh	Dad (तात:)	,,	(प्रियदर्श:)
Slovak		matka	

४ संस्कृत-भगिनी (समक्षीगा) ५ सं० दुहिता, स्वजा (आत्मजा)

English	Sister	Daughter
Czech	sestia	deera
Danish	soster	datter

Dutch	zuster	dochter
Finnish	si·ar	tytar
French	soeur	
German	die schwester	die tochter
Italian	sorella	
Croatian	sestra	
Swedish	syster	dotter
Russian	sestra	doch
Serbian	sestra	dochka
Ukrainian	sestra	dockka
Turkish	hemiaire (समक्षीरा)	
Norwegian		datter
Slovak		diera
Spanish		hija (सं० स्वजा)

	६ सं० हस्तः, करः	७ सं० स्था
English	hand	stand
Greek	chir (करः)	
Czech	ruka (करः) वर्णव्यत्ययः	stati
Rumanian		sta
Croatian	ruka	stajati
Dutch	hand	stoan (स्थान)
Polish	heka	
Swedish	sta (हस्तः)	
Slovak	ruka	stat
Norwegian		sta
Russian	ruka (करः)	stoyat
Serbian	,,	,,
Ukrainian	,,	,,
German	die hand	stehen

	८ सं० षष्टि	९ सं० त्रिंशत्	१० सं० विंशति
English	Sixty	Thirty	Twenty
Czech	sedesat	tricet	vingt

Dutch	zestig	dertig	
French	soicante	trente	vingt
German	sechzig	dreissing	
Italian	sessanta	trenta	vinti
Croatian	sesdeset	trideset	dvadeset
Norwegian	seksti	tredve	(द्विदश)
Portugese	sessenta	trinta	vinte
Slovak		tridsat	
Spanish	sesenta	treinta	viente
Swedish	sextio	trittio	
Russian	shest desetat	tridstat (त्रिदश)	
Serbian	shez deset	tredeset	
Ukrainian	shist desyok	treetsyt	

	११ सं० तप्तम्	१२ सं० दिश
English	Warm	Tell
Czech	teply	deset
Italian		dieci
Croatian	topao	deot
Slovak	teply	deset
Russian	teplo	
Serbian	topao	
Ukrainian	teplee	dix

	१३ सं० उदकम्, वारि अम्वस् (वै०सं०) उद:, आप:	१४ सं० दा (ददाति)
English	Water	Give
Czeeh	voda	dati
Danish	vand	
Finish	vesi	
German	das wasser	dati
Italian	acqua (वै.अम्वम्)	donare
Croatlan	voda	dati

Norwegian	vann	
Polish	voda	dae
Spanish	acqua	dar
Rumanian	apa (सं० आपः)	ada
Russian	voda	dat
Serdian	voda	date
Ukrainian	voda	davate
Greek	hudro (उदः)	
Portugese	a aqua (वै. अम्वम)	dar
Slovak		dat, davat

१५ सं० नवम्   १६ (नासिका नस्)   १७ क्रूरता

English	New	Nose	Cruelty
French	nouveak	le nez	la cruaute
Spanish	nuevo	la nariz	la crueidad
Portugese	novo	u nariz	a crueldale
Italian	nuovo	il naso	la crudelta
Greek	neos	rhinos	
Swedish	ny	nasa	
Danish	ny	naese	
Dutch	neiuw	neus	
German	neu	die nase	

१८ सं० दन्तः, दशनम्   १९ सं० नो, न,   २० सं० अन्तः

English	Tooth	No	End
Swedish	tand (वर्णविपर्ययः)	ney	ande
Danish	tand	naj	ende
Dutch	tand	neen	einde
German	der zohn (दशनम्)	nein	dus ende
French	la dent	non	

Spanish	el diente	no
Portugese	u dente	nao
Italian	il dente	no
Greek	o dentos	

	२१ सं० होरा	२२ सं० हृत्-हृदयम्	२३ सं० नक्तम्
English	Hour	Heart	Night
Serbian			noch
French	heure		nait
Russian	ayar		noch
Italian	ora		notte
Slovak			noc
Spanish	hora		noche
Poatugese			naute
Latin	ora		noctes
Croatian			noc
Danish		hjerte	nat
Rumanian			noapte
Dutch		het hart	de nacht
Greek		cordia	nukti
German		das herz	die nacht
Ukranian			nich
Norvegian		hjerte	natt
Swedish		hoet	natt-en
Czech			noc

	२४ सं० सीद्	२५ सं० दिनम्
English	Sit	Day
Danish		dag
Dutch	zitten	de dag
German	sitzen	der tag
Swedish	sitta	dag-en
Czech	siddo	den

Italian	(essere) seduto	
Croatian	sjediti	
Norwegian	sitte	dag
Polish	siedzier	dyien
Rumanian	a sedea	zi
Russian	sedet	den
Serbian	sedete	dan
Ukranian	sedite	den
Slovak		den
Spanish		dia
Latin		dan
Polish	siedzier	
Portugese		dia

	२६ सं० नवति	२७ सं० शतम्
English	Ninety	Hundred
Czech		sto
German	neunzig	
Italian	novanta	cento
Norwegian	nitti	
Portugese	noventta	
Rumanian	nouezeci	
Spanish	noventa	
Swedish	nittio	
Finnish		sta
French		cent
Croatian		sto
Polish		sto
Slovak		sto
Portugese		cem
Russian		sto
Serbian		sto
Ukradinian		sto

	२८ सं० त्रि (त्रय:)	२९ सं० तृतीय:
English	Three	Third
Czech	tri	tretina
Danish	tro	en trediedel
Dutch	drie	een derde
French	trois	un tiers
German	drei	ein drittel
Italian	tre	un terzo
Polish	tezy	zedna trzecia
Portugese	tres	un terro
Rumanian	tree	o treime
Slovac	tri	tenda tretina
Spanish	tres	un tercio
Swedish	tre	en tredjedel
Russian	tre	tryet
Ukranian	tre	odea tretya
Serbian	tre	tryet

	३० सं० मूषक:	३१ सं० सूप:
English	Mouse	Soup
Danish	mus	soppe
Dutch	mois	soep
German	die maus	die suppe
Swedish		soppa
French		la sopa
Portugese		a sopa

	३२ सं० तारा:	३३ सं० ज्ञा, विद्र
English	Stars	To know
Spanish	la estrella	conocer
Portugese	a estrela	conhecer
Italian	la stella	conoscere

Dutch	**ster**	**kennen, weten** विद्-ज्ञाने
German	**der stern**	**kennen, wissen**
Swedish	**stjarna**	**kanna**
Danish	**stjernee**	**kende, vide** (विद्)
Greek	**aster**	
French	**l'etoile**	**connaitre**

	१४ सं० मधु	१५ सं० नाम
English	**Honey**	**Name**
Czech	**med**	**jmeno**
Hungarian	**mez**	**nev**
Croatian	**med**	
Polish	**miod**	
Portugese	**mel**	**name**
Rumanian	**mierea**	
Slovak	**med**	
Spanish	**miel**	**nombre**
Russian	**med**	
Serbian	**med**	
Ukrairian	**med**	
Danish	,,	**naun**
Dutch		**namen**
Finnish		**nimi**
French		**nom**
German	**Honig**	**der name**
Italian	**miele**	**nome**
Norwegian		**nawm**
Swedish		**namn (n)**

३६ सं० अष्ट

English	Eight
Swedish	atta
Danish	otte
Dutch	acht
German	acht
French	huit
Spanish	ocho
Portugese	oito
Italian	otto
Greek	octo

३७ सं धरा EARTH

Romantic Languages

French	la terra
Spanish	la tierra
portugese	a terra
Italian	la terra

३८ सं० सम्नेलनम् COLLECTING, GATHERING

Swedish	samla
Danish	samla
Dutch	querzamelen
German	sammeln

३६ सं० द्वारम्

English	Door
Danish	dor
Swedish	dorr
Dutch	deur
German	die Tur

The name of God in different languages based upon Sanskrit.

४० मूल संस्कृत शब्द

Original Sanskrit word		Language	Name
	भू:	Czecslovak	Buh Bah
		Danish	Gud
गूढ: (एको) देव: सर्वभू: गूढः पूनं			
		Dutch	God
		English	,,
		German	Gott
		Norvegian	Gud
		Swedish	Gud
,,	इष्ट:	Hungarian	Isten
,,	देव:	French	Dieu
	द्यौ: (वै:)	Greek	Theos
		Latin	,,
अद्वितिर्द्यौरन्यरिक्षमदितिर्माता		Portugese	Deus
(ऋ० १-१००)		Spanish	Dios
,,	भग:	Russian	Bog
		Serbian	,,
		Ukrainian	,,
		Croatian	,,
,,	यम:	Finnish	Jumala
,,	अल्ला	Turkish	Allah
		Arabic	,,

अल-भूषणपर्याप्तिवारणेषु (भ्वा०)

दु:खनिवारिणी जगन्माता

अल्ल-बन्धने पालने च अत्र पालनार्थ:

४१ संस्कृत – मृत्यु: – अन्तकाल: - देहान्त:

Sanskrit Mrityuh		
	Czeck	smit
	French	mort

	Italian	morte
	Croatian	smit
	Portugese	morte
	Rumanian	moartea
	Slovak	Smit
	Spanish	muerte
(मृतः)	Russian	smret
,,	Serbian	smret
,,	Ukrainian	smret
देहान्तः	English	death

४२ संस्कृत ते
Sanskrit – te

Danish	de
Norvegian	de
English	they
Swedish	de

४३ सन्ति

French	sont
German	sind
Italian	sono
Croatian	su
polish	sa
Portugese	estao
Rumanian	sunt
Spanish	estan

४४ संस्कृत स्थ

Czec	iste
German	seid
Italian	siete
Rumanian	sunteta
Slovak	ste
Spanish	estais
Croatian	ste

४५ संस्कृत वयम्

English	we
Swedish	vi
Danish	vi
German	wir
Dutch	wij

THE GLORY OF SANSKRIT AS SUNG BY MANY PROMINENT SCHOLARS OF THE WEST

Prof. Lonis Renou – a distinguished orientalist of France says :

"There is no living culture without a living tradition. If India is loved and cherished among the elite of the West, it is on account of her traditional culture. And this culture is embodied in the treasures of Sanskrit. Sanskrit and India are inseparably connected, in spite of all the transitory harangues of politicians."

Prof. H. H. Wilson – Professor of Sanskrit at oxford and Director of Royal Asiatic Society, London, proclaims the eternity of Sanskrit and its inseparable connection with India in the following verse composed by him :

यावद् भारतवर्षं स्याद्, यावद् विन्ध्यहिमाचलम् ।
यावद् गंगा च गोदा च, तावदेव हि संस्कृतम् ॥

i. e. As long as India exists, as long as the Vindhyaas and the Himalayas exist, as the Ganga and Godawari flow, so long Sanskrit will last.

He further says :

" It is impossible to conceive a language so beautifully musical and so magnificently grand as Sanskrit. " He is also the author of the following verse in the praise of Sanskrit :

" अमृतं मधुरं सम्यक् , संस्कृतं हि ततोऽपिकम् ।। "

i. e. nectar is sweet indeed, Sweeter still is Sanskrit.

Prof. Max Muller writes :

" Sanskrit is the greatest language in the world, the most wonderful and perfect. It is difficult to give an idea of the enormous extent and variety of its literature. The achievements of grammatical analysis are still unsurpassed in the grammatical literature of any country."

(Many of these quotations have been taken from the article on " Sanskrit in Indian Life " written by B. C. Nag and published in the 'Vedic Light' – New Delhi. April-1972)

Such is the glory and grandeur of the Sanskrit language, which is as pointed out by will Durant, is the Mother of European Languages also.

SOME PROMINENT WESTERN SCHOLARS ON RELATIONSHIP OF SANSKRIT WITH WORLD LANGUAGES

" The list of words of different European langnages clearly establishes the affinity of these languages to Sanskrit. The only question that remains is what relationship does it bear to the different languages, of the world. Is it sister, aunt or mother of the various languages of the world. ? It is here that scholars widely differ." Prof. Max Muller's words on the significance and position of Sanskrit are worth quoting. He says ' Sanskrit, no doubt, has an immense advantage over all the other ancient languages of the East. It is so attractive and has been so widely admired that it almost seems at times to excite a certain amount of feminine jealousy. We are ourselves Indo-Eurapeans. In a certain sense, we are still speaking and thinking Sanskrit, or more correctly Sanskrit is like a dear aunt to us and she takes the place of a mother who is no more."

Chips from a German workshop,
Vol. 1 P. 163.

Who is that mother that is no more is not known to any-body. It appears to be the figment of imagination of some scholars who do not want to give to Sanskrit the place of mother of all languages.

BARON CUVIER'S VIEWS :

Baron Cuvier in his 'Lectures on the Natural Science' rightly remarks :

'It (Sanskrit) is the most regular language known and is especially remarkable, as containing the roots of the various languages of European and the Greek, Latin, German and of Sclavonic.'

— Baron Cuvier in 'Lectures on the Natural Sciences.'

ADELUNG'S VIEWS :

Mr. Adelung a distinguished orientalist writes in 'Sanskrit Literature':—

" The great number of languages which are said to owe their origin or bear a close affinity to the Sanskrit, is truly astonishing and is another proof of its high antiquity. A German writer Rudiger has asserted it to be the parent of upwards of a hundred languages and dialects among which he enumerates twelve Indian, Seven Median Persic, two Arnsutic Albanian, seven Greek, eighteen Latin, fourteen Sclavonic and six celtic Gallic. The various vocabularies which we now possess and the result of laborious and learned investigations render it pretty evident that the Sanskrit has not only furnished words for all the languages of Europe, but forms a main feature in almost all those of the East. A host of writers have made it the immediate parent of the Greek and Latin and German families of languages."

— Adelung in 'Sanskrit Language' P. 38-40.

Bopp, an illustrious linguist, write in Edinburgh Review Vol. 33 Page - 43 that "At one time, Sanskrit was the one language spoken all over the world."

(Bopp)

It is thus clear that many impartial linguists and philologists of the West also admit that Sanskrit is the mother (not sister or aunt) of all important languages.

It is unfortunate that even in India, not much attention is being paid to the study and spread of Sanskrit either by the people or the Government.

It is high time that the study of Sanskrit is made compulsory in all schools and colleges of India and all put their united efforts for the spread of Sanskrit throughout the length and breadth not only of India, but of the whole world.

I close this chapter with the glory of Sanskrit sung by W. C. Taylor in the following memorable works :

" It was an astounding discovery that Hindustan possessed a language of unrivalled richness and variety, a language the parent of all those dialects that Europe has fondly called classical–the source alike of Greek flexiblity and Roman strength, a philosophy compared with which in point of age the lessons of Pythagoras are but of yesterday, and in point of enduring speculation, Plato's boldest efforts were tame and commonplace, a poetry more purely intellectual than any of those of which we had before any conception, and systems of science whose antiquity baffled all powers of axtronomical calculations. This literature with all its colossal proportions, which can scarcely be described without the semblance of bombast and exaggeration, claimed of course a place for itself-it stands alone, it was able to stand alone. Its literature seems exhaustless.

The utmost stretch of imaginatian can scarce comprehend its boundless mythology. Its philosophy has touched upon every methphysical difficulty."

— India in Greece by W. C. Taylor P. 392.

Let all of us take a vow study and propagate Sanskrit to the best of our ability and power.

IS SANSKRIT DEAD ? A WESTERN SCHOLAR'S RETORT

Prof Paul Deussen of Germany was once surprised when told by an Indian that Sanskrit was a dead language He said ' WHAT ! ' Sanskrit, a dead language : A language to which we all turn for enlightenment can not be dead-we all seek to acuire knowledge from Sanskrit.

Deussen, who was a Professor of Philephy at kiel University was the first to translate Indian philosophical works into German from the original

W C. Taylor, an English Scholar, says regarding Sanskrit : "Sanskrit is a language of unrivalled richness and variety, a language, the parent of all those dialects that Europe has finally called classical, is compared with which in point of age lessons of pathogoras are yet of yesterday, and in point of speculation, Plato's

boldest efforts were lame and common place, a poetry more purely intellectual than any of which we had before any conception and systems of science shos e antiquity baffled all power of astronomical calculations. I ts literature seems exhaustless. The uttermost stretche s of imagination can scarcely, comprehend its boundless mythology. Its philosophy has touched upon every metaphysical difficulty. "

W. C. Taylor,

Will Durant — an old American scholar and the author of the Story of philosophy and The Story of Civilisation (in 7 volumes) says—

" India was the motherland of our race and Sanskrit, the mother of European langnage, that she was the mother of our philosophy, mother through the Arabs of much of our mathematics, through mother Buddha, of the ideals embodied in Christianity, mother through the village community of self government and democracy, mother India is in many ways, the mother of us all."

CHAPTER VII

IS WESTERN PHILOLOGY A SCIENCE OR A MASS OF CONGECTURAL THEORIES ?

Many western scholars have written books on Philology and the Science of Language. Linguistics etc., but whem we read them carefully and dispassionately, we can not but agree with Shri Aurobindo, a scholar of world wide reputation, that the Western Philology is not a science but the bundle of theories.

Regarding the origin of speech itself, there are many theories advocated by various writers such as :

(1) Pooh-pooh Theory :

Aocording to this theory, a man expresaed wonder, fear, joy or pain and such ejeculations and sudden utterances are the origin of human speech.

This is also known by the name of Sing–song theory or primitlve inarticulation.

(2) A. S. Diamond LL. D. —The author of 'History and origin of Languages' advocates the theory that apeech originated in the cries and interjections of the human arrival'. P. 263.

(2) Second theory of the origin of language was at one time enunciated by Prof. Max Muller and called the Ding-Dong Theory.

(3) The third theory of origin of speech, some times known as the Yo-he-ho theory, is that of noise.

He saw the source of speech in actions of joint or common works in which during intense physical efforts, cries or sounds, partialy consonantal might be emitted; the product of a common impulse and such sounds might come to be associated with the work performed and so become a symbol for it. P. 264. Language he said originated in acclamations uttered in work.

(4) A fourth theory commonly advodated is that language originated in gestures" P. 265.

(5) A fifth theory advocated by Pegat in " Human Speech" of the origin of language is what might be called the mouth gesture theory.

Mario Pei, a distinguished linguist of Italy, wrote about it in his 'Story of Language' ' One hypothesis, originally sponsored by Darwin is to the effect that speech was in origin nothing but mouth pantomime. in which the vocal organs unconsciously attempted to mimic gesture by the hands."

— Mario Pei's " Story of Language. " P. 181.

(6) Bow-Wow theory :

Accorning to this theory, there are imitations of sounds in nature. A dog makes the sound of Bow-bow so it was named after it The same is the case with crow which makes the sound of का का so it is called in Sanskrit काकः . This is called शब्दानुकृति for which the old Greek name is onomatopean. Yaskacharya in Nirukta 3. 8 9. 11 and 9. 14 has referred to it.

But how many words are there of this nature? Very few which can be counted on fingers. This can not therefore, account for the origin of human speech, which contains hundreds of thousands of words which have nothing to do with the imitation of this kind.

It is also to be noted that same sound has been imitated in different nations in different ways. As Mario Pei has remarked in the " Story of Language " P 9 :—

What is cock-a-doodle-doo 'to an English man is Coconico to a French man and Chirchirichi to an Italian.' (Story of Language P. 19).

(7) Seventh theory advocated by espersen, the author of " The Philosophy of Grammarian Progress in Language " is that 'There was once a time when all speech was song Language was born in the courting days of mankind.

(8) There is another theory about the origin of language which is known by the name of Ta-ta-theory. According to this theory sounds were produced by closing the eyes or contracting of different parts of the body.

This theory can also not account for the origin of human speech which can express so many kinds of thought. Was not Shri Aurobindo right when taking into consideration all these different and contradictory theories about the origin of speech and allied subjects, he remarked as follows :

"Even so great a Philologist as Renon was obliged in the later part of his career begun with such unlimited hopes, to a deprecating apology for the **little conjectural sciences** to which he had devoted his life's energies".

"**Still scientific philology is non-existent,** much less has there been any real approach to the **discovery of the Science of language.**"

European Philology has missed the root to the truth because an excessive enthusiasm and eager haste to catch at exaggerate imperfect subordinate and often misleading formulas has involved it in by-paths that lead to no resting place. Where there is insufficient evidence or equal probability in conflicting solutions, Science admits conjectural hypotheses as a step towards discovery. But the abuse of this conception to our human ignorance, the **habit of erecting flimsy conjectures as the assueed gains of knowledge is the course of philology.**

"**A Science which is nineteenth conjecture has no right to impose itself on the mind of the race.**

" The Philologists have, for instance split up, on the strength of linguistic differences the Indian nationality into the northern Aryans race and the Southern Dravidians, but sound observation shows a single physical type......the linguistic divisions of the tongues of Indians into the Sanskrit and Tamilic counts for nothing in that problem.

(On the Vedas—the origins of Aryan Speech by Shri Aurabindo, P. 82-85).

(8) Prof. Muller – the most well-known orientalist and linguist said in the course of his " Lectures on the Science of Language " – 'But what ever we may think of these onomatopohtic and interjectional theories, we must carefully distinguish between two things. There is one class of scholars who derive all words from roots according to the strictest rules of comparative grammar, but who look upon the roots in their original character as either interjunctional or onomotapoetic. There are others who derive words straight from interjections and the cries of animals and who claim in their etymologies all the liberty the cow claims in saying booh-mooh quite distinct from this is that other theory which, without the intervention of determinate roots derives our words directly from cries and interjections. This theory would undo all the work that has been done by Bopp, Humbolt, Grimm and others.

Lecturers on the Science of Language Vol. II, P. 99-100

Prof. Grey : a distinguished linguist observed about Prof. Max Muller – author of the 'Science of Language' – 'As a serious linguist, he (Max Muller) was scarcely successful and his work in this field no longer merits consideration.

('Language' by Grey P. 441)-

Chapter VIII

HOW DID SO MANY DIFFERENT LANGUAGES SPRING-UP ?

If Vedic Sanskrit is the mother or foster mother, as some would like to call it, of all langnages the question naturally arises how did these hundreds of languages and dialects spring up from that one source. ?

The answer may be briefly given as follows taking in to consideration what Indian and foreign Scholars have written on the subject.

(1) Physiological causes : Sometimes some people can not pronounce difficult words on account of some defect in body.

(2) Geographical surroundings : Sometimes severe cold makes it difficult to pronounce words correctly.

(3) Communication and correspondence with people of distant lands also some times causes change in the language and pronunciation.

(4) Possible source of linguistic change is a change of model, a new king may ascend the throne and his subjects begin to follow his speech.

(" Linguistic Changes," P. 30)

(5) Association also causes change

यस्य	जस्स	Whose
भक्तम्	भत्त	Morning Rice
दुग्धम्	दुद्द	Milk

(6) Anology which has been defined by Vendryes in 'Language'. An Analogy is the power of other words in a language to exempt any special word from the operation of phonetic law or to compensate it for changes those laws may produce.

(Vendreyes in 'Language' : P. 48)

One clear instance of change by analogy is cows. In old English it was spelt as Kline (Plural of cow) but as table, book, boy and other words are formed by adding only 's' at the end, so the plural of cow also became cows; though foot did not become foots but is spoken as feet,

(7) Economy of efforts which is of 8 kinds.

(a) Metathesis known in Sanskrit as वर्ण विपर्यय i. e. changing the position of the words

चाकू	काचू
खीसा	सीखा
लखनऊ	नखलऊ

(b) वर्णलोप -- Dropping out a letter.

It is generally due to the lack of attention. The following instances may be quoted to illustrate it.

चतुरीय	तुरीय	
याचामि	यामि	
स्कूल	कूल	(as pronounced by children)
याष्टिक	स्टिक	stick
अलक		lock
रराठि (ऐत०ब्रा०) लाठी		रलयोरभेदः

आस्रावः		saliva
आत्मना	त्मना	

(c) समीकरण (Assimilation)

Two different sounds get assimilated as :

यस्य	जस्स	whose
भक्तम्	भत्त	morning rice
दुग्धम्	दुग्द (प)	milk

Edward Sturtiment of Colambia University writes about it in his Introduction to Linguistic Science:— "Of great linguistic importance is the assimilation of contiguous consonants." (P. 64)

(d) Dissimilation विषमता or विप्रकर्ष According to Vara Ruchi :

युक्तस्य विप्रकर्षणें भवति

मुकर	मुउर
मुकुल	मऊल

(e) स्वर भक्ति According to this joint letter drops and vowels multiply. अवस्था अवसथा

भवति बव इति (Avesta)

संस्कृत	
जन्म	जनम
श्री	सिरी

(f) Prothesis अग्रागम अग्रोपनन

According to this some new word is added in the beginning of the word as the following words show :

स्कूल	इस्कूल
स्टूल	इस्टूल
स्टेशन	इस्टेशन
स्त्री	इस्त्री
यवानी (चरक सं०)	अजवाइन
रुधिरम्	Erytheras (Greek)
नखम्	Onyxor
नाम	Onowa ,,
दन्तः	Odentor
भ्रू	Ophrys
क्षुद्रकः	Oxydrokal

(g) स्थान विपर्यय Change of the place of letters.

सिग्नल	सिगल
स्नानम्	नहान = नहाना (हि०)

The following verse quoted by Durgacharya in his Nirukta gloss gives in brief five rules of change according to the Nirukta (Science of Etymology).

अर्थागमो वर्णं विपर्ययश्च, द्वौ चागमौ वर्णविकारनाशौ ।
धातोस्तदर्थानुगमेन वृत्तिः तदुच्यते पंच विधं निरुक्तम् ।।

(Quoted by Pandit Chandra Mani ji Vidyalankar in his Hindi Commentary on Nirukta Vol. 1, P. 100)

Some of these have been explained above already.

(1) वर्णागम Addition of some letter.

(2) वर्ण विपर्यय Changing the position of the words from वर्तः तर्कुः from हिंस = सिंह

(3) वर्ण विकार Some change in the word.

(4) वर्ण नाश Disappearance of some letters

(5) Use of the Verb in a different sense.

In Various forms, of Prakrita, in English, Greek, Latin, Russian and other languages, changes have taken place according to the above rules. It is thus that the words have become corrupt and new languages have sprung up. Defective and imperfect scripts also have helped in the corruption of pure language as has already been pointed out in the case of Tamil where there are only क and ङ च, भ and ट and ण त and न One letter stands for several letters, hence wrong pronunciation of even common words.

In English there is no provision for त थ द ध न

In French, there is no room for ट ठ ड ढ ण and in the pronunciation is defective.

CHAPTER IX

VEDIC LANGUAGE & CLASSICAL SANSKRIT

Evolution, growth or decay ?

There is a world of difference between the Vedic language which is also called Vedic Sanskrit and the Classical Sanskrit of the epics, Shastras and Kavyas etc. Sometimes the meaning of the words has changed altogether.

For instance, the world शची is used in the classical Sanskrit for Indra's wife, while as in the Vedic Lexicon Nighantu, it is used for speech, wisdom and action.

शचीति वाङ्नाम (निघ० १-११) शचीति यज्ञ नाम (निघ० ३-६) तथा शचीति कर्मनाम (निघ० २-१) ।

The words वृत्र and असुर are used in the classical Sanskrit for the name of a Rakshasa and Rakshasa in general, but in the Vedic Lexicon, they are the names of cloud.

असुर इति मेघनाम (निघ० १-१०) वृत्र इति मेघनाम (निघ० १-१०)

The word अहि is used in the classical Sanskrit for serpent, while as in the Vedic Lexicon Nighantu, it is used for cloud.

अहिरिति मेघनाम (निघ० १-१०)

The words अद्रि, पर्वत and गिरि are used in the classical Sanskrit for a mountain, but in th Vedic Lexicon-Nighantu, they denote a cloud अद्रिरिति मेघनाम (१-१०), गिरिरिति मेघानाम (निघ० १-१०) । पर्वत इति मेघानाम (निघि० १-१०) ।

The word घृत is used in the Classical Sanskrit for clarified butter, but in the Vedic Lexicon Nighantu it is used for water घृतमित्युदक नाम (निघ० १-१२)।

In Classical Sanskrit, the word विषम् is used for poison, but according to the Vedic Lexicon Nighantu, it is one of the names of water विषमिति उदक नाम (निघ० १-१२)

In ordinary Sanskrit, the word वराह is used for a boar, but in the Vedic Lexicon Nighantu, it is given for cloud वराह इति मेघनाम (निघ० १-१२)।

In Classical Sanskrit अश्मा and ग्रावा are used for stone, but in the Vedic Lexicon Nighnntu, they are shown as denoting cloud अश्मेति मेघनाम (निघ० १-१०), ग्रावेति मेघनाम (निघ० १-१०)।

The word धारा is used in Classical Sanskrit for flow or current, but in the Vedic Lexicon Nighantu, it is used for speech : धारेति वाङ् नाम (निघि० १-११)।

In Classical Sanskrit, the word गौरी is used for Mahadeva's wife, but in the Vedic Sanskrit, it is used for speech : गौरीति वाङ् नाम (निघ० १-११)।

The word घृताची is used in Classical Sanskrit for the name of a dancing girl, but in the Vedic Lexicon Nigh antu, it donotes night : घृताचीति रात्रि नाम (निघ० १-७)।

The word गया is used in Classical Sanskrit for a particular place where obtlations for the manes are offered, but in the Vedic Lexicon Nighantu गय means progeny, wealth and home. गय इत्यभत्य नाम (निघ७ २-२) गय इति धन नाम (निघ० २-१) गय इति गृह नाम (निघ० ३-४)।

So far as the Vedic grammar is concerned, it naturally differs from the grammar of classical Sanskrit in many respects.

Again and again Panini in his wonderful Ashtadhyayi refers to this difference through the aphorisms like :

बहुलं छन्दसि । (अ० २-४-३९)
व्यत्तयो बहुलम् । (अ० ३-१-८५)
सुपांसुलुक् पूर्वसवर्णाच्छेयाडा ऊयाया जालः ।
(अ० ७-१-१०)
छन्दसि लुङ्लङ् लिटः (अ० ३-४-६)
बहुलं छन्दसि (अ० २-४-७३)
छन्दसि लिट् (अ० ३-२-१०५)
शेश्छन्दसि बहुलम् (अ० ६-१-७०)
बहुलं छन्दसि (अ० ६-१-१२७)
बहुलं छन्दसि (अ० ७-१-१०)
बहुलं छन्दसि (अ० ७-३-९७)

This is why Sanskrit grammarians say :

छन्दसि सर्वे विधयो विकल्पन्ते ।

i. e. all rules of ordinary Sanskrit have alternately different use in the Vedas

Is it growth or decacy in language ?

Now the main question before us is whether there has been a growth, development or evolution (whatever word may be used for it) or decay as far as lang-

uage is concerned.? There are some among the western linguists and philosophers who hold the view that there has always been a growth, development or evolution in the matter of languages.

For instance [1] T. Burrow says in his book 'Sanskrit Language'- P. 40 —"Many of these (changes of meaning) occured in the natural growth of the langnage. " (T. Burrow).

[2] F. Bopp in his 'Comparative Grammar of Sanskrit, Greek, Latin and other languages, (Vol. I) has used the word development in this connection saying on P. 4 —"The language in its stages of being and march of development.________"

[3] B. Keith has also used the word development saying—"From the language of the Rigveda one can trace a steady development to classical Sanskrit."— History of Sanskrit Literature by B. Keith, P. 4.

Some Indian philologists who have followed Western writers indiscreetly endorse their view. For instance Maharashtrian Scholar Gune says :

"From the cry and onomotopocia with their various combinations, by means of association and metaphors we arrive at a vocabulary, sufficient for the purpose of primitive man" ... "the small original stock ... is improved upon and added to by manipulation of various kinds, based upon association of various kinds and metaphors. " – P. 12-13.

This view is wrong .

But when we compare the most ancient Vedic language with the classical Sanskrit, we find that instead of growth or development, there has been a decacy.

For instance in the Vedic Lexicon Nighantu 1·11. we find fifty seven (57) synonyms of वाक् [speech] including :

श्लोकः, धारा, इडा, गौः, गोरी, गान्धर्वी, वाशी, वाणी, वाणः, पविः, भारती, धमनिः, नाळीः, मेनिः, मेना, सूर्या, सरस्वती, निवत्, स्वाहा, वग्नुः, उपब्दिः, मायुः, काकुत्, जिह्वा, घोषः, होत्रा, गीः, गाथा, गणः, धेना, ग्नाः, नना, कशा, धिषणा, नौः, अदितिः, गल्दा, वल्गुः, सरः, सुपर्णी, बेकुरा, शची, बाक्, अनुष्टुप, धेनुः ।

Of these fifty seven names of speech only very few have survived in classical Sanskrit. We may quote from the well-known Amara Kosha :

ब्राह्मीतु भारती भाषा, गीर्वाग्वाणी सरस्वती ।
व्यवहार उक्तिर्नदितुं, भाषितं वचनं वचः ॥
—अमरकोषे, शब्दादिवर्गः ३१२-३१३ ।

Here we find that out of 57 Vedic words for speech as recorded in the Vedic Lexicon-Nighantu, only भारती, वाणी, वाक्, सरस्वती शब्दः, गीः, वाक् have survived which are seven in number and the rest have disappeared in classical Sanskrit literature.

The learned scholars can themselves decide whether it is growth or decacy.

To give another illustration, in the Vedic Lexicon Nighantu there are 101 names for water including :

अम्भः, कबन्धम, सलिलम्, अर्णः क्षौदः, नभः, नीरम्, ईम्, उदकम्, अहिः, हेम, शमरम्, अम्बम्, तोयम्, तूयम्, कृपीहम्, शुद्रम, स्वधा, बारि आदि ।

In the Amara Kash – the well known lexicon of current or classical Sanskrit, the names given for water are :—

आप: स्त्री भूमि वावोरि सलिलं कमलं जलम् ।
कबन्धमुदकंपाथ: पुष्करं सर्वतो मुखम् ।
अम्भोऽर्वस्तोय पानीय नीरक्षीराम्बु शम्बरम् ॥
मेघपुष्पं घनरस: अमरकोशे वारिवर्ग: ।

Out of 101 names of water as given in the Vedic Lexicon only twenty-seven are enumerated in the Amara Kosha including : आपः, वाः, वारि, सलिलम्, कमलम्, जलम्, पयः, अमृतम्, वनम्, कबन्धम्, उदकम्, पाथः, पुष्करम्, सर्वतोमुखम् and the rest have practically disappeared from Sanskrit. Thus the percentage is about twenty-seven. Is it growth or diminution ?

There are thirty names of मेघ or cloud in the Vedic Lexicon–Nighantu, while as in the Amara Kosha–the Lexicon of classical Sanskrit, there are only fifteen. Many names like अद्रि, ग्रावा, गोत्रः, वलः, अश्वः, अश्मा, पर्वतः, अहिः, चमसः, उपरः are not to be found there. Thus the percentage of survival is only fifty. Among the twenty-six names of कर्म (action or work) including अपः, अम्भः, दसः, वेपः, विष्टवी, कर्वरम्, करुणम्, धीः, शची, शिमी only two कर्म, कार्यम् are found in the Amara Kosh, the rest have

practically disappeared. Many more examples can be given to show how there has not been growth or development, but decacy in the language.

It is gratifying to note that some distinguished western linguists also have opposed this theory of growth or evolution in the matter of language.

For instance V. Vendryes, a distinguished philologist of America, says in his book on Language ;—

" Certainly modern languages such as English and French rejoice in an extreme suppleness, case and flexibility – but can we maintain that the classical tongues, languages like Greek or Latin are inferior to it ? It (Greek) is a language whose very essence is godlike. If we have once acquired the taste for it, all other languages seem harsh after it ... The outward form of the Greek language is itself a delight to the soul ...... never has a more beautiful instrument fashioned to express human thought "

—Language, by Vendreyes, P. 346-7.

Thus Vendreyes has opposed the evolution theory in the matter of language advocated by some western linguists, but had he been a Sanskrit scholar, he would have agreed with William Jones who writes: " The Sanskrit language, whatever be its antiquity. is of a wonderful structure, more perfect than the Greek, more copious than the Latin and more exquisite refined than either

— Sir William Jones.

So it is clear that Vendrayes spoke so highly of the Greek, because he was not much acquainted with Sanskrit, whose beauty, glory and grandeur have been so highly sung by many prominent western scholars as mentioned in one of the preceding Chapters.

Prof. Max Muller's a reknowned linguist, was also opposed to the Evolution Theory of language. In his lectures on the Science of Language (Vol. I P. 36) he writes:—

"They have reduced the rich and powerful idiom of the poets of the Veda to the meagre and impure jargon of the modern sepoy.

— I. S. L. Vol- 1, P. 36

" We are accumstomed to call these changes the growth of language, but it would be more appropriate to call this process of phonetic change decay."

— L. S. L. Vol. 1 P. 48

He continues :—

" On the whole, the history of all the Aryan languages is nothing but a gradual process of decay " (P. 272)

G ay, a well-known linguist, has pointed out this decacy in languages in the following remarkable words:

" In Indo-European, we find eight distinct case forms in Sanskrit, Greek and Lithuanian have seven; Hittite and Old Church Slavic five, old French and modern English, only two, Albanian four. and American and old English, three. This reduction in the number of case forms with the result that some of them take over the functions of one or more others, gives rise to

linguistic phrase now known as syncretism. The reason for this seems to be phonetic decacy of the characteristic case endings."

— Gray, P. 201.

Sanskrit's claim as the Mother Language : its Justification

The question arises why to regard the Vedic language (generally called by the name of the Vedic Sanskrit) as the mother of all languages of the world. After studying many of these languages, I have arrived at the conclusiont hat it is not the classical Sanskrit which is of course the first daughter of the mother–the Vedic language or First Primer Language आदि भाषा but the Vedic language that is the mother of the languages of the world. A few examples may be given to make the point clear to the dispassionate and unprejudiced scholars. (1) वाश्रा in Vedic Sanskrit and its slightly different or currupt forms in different laguage of the world :—

The word वाश्रा has been used in the Rigveda in the following places वाश्रा Rig. 10.119.4 वाश्रा इव 1.38.8; 2.34.15; 16.149.4 वाश्राः 1.37.11; 1.95.6; 677, 9.13.7; 10.75.4 वाश्रा इव 1.33.2.

In other Vedas also the word is used frequetly. All commentators of the Vedas are unanlmous in holding the view that the word derived from वाशृ शब्दे stands for cows making sound.

वाश्रा पुत्रमित्र प्रियम् (ऋ० १०-११६-४)
वाश्रेव वत्सं सुमना दुहाना (ऋ० १०-१४६-४)
वावो न वाश्रा उपतस्थुरंवैः (ऋ० १-६५-६)
वाश्रा अर्षन्तीन्दवो वत्सं न धेनवः (ऋ० ६-१३७)
वाश्रा अर्षन्ति पयसेव धेनवः (ऋ० १०-७५-४)

These and other mantras where the word वाश्रा has been used make it quite clear that the word stands for rambling cows. Now it is noteworthy that there is no mention of this word in Amara Kosha or other lexicon of the classical Sanskrit. Nor do we find it generally used in the classical Sanskrit literature including the Kavyas or dramas etc. But the word is used for a cow in French, Spanish, Portugese and Italian languages with slighly different and corrupt form.

In French it is Vache, in Spanish it is la Vach, in Portugese it is a Vaca and in Italian it is La Vacea. In other languages of Europe the words derived from गो are used for cow. For instance ia English it is cow, in Swedish it is Ko, in Danish it is Ko, in Dutch it is Koe and in German it is dic Kuh.

(2) Let us take another word इर्मं which is used for arms in the Vedic Sanskrit.

In the Nirukta of Yaskacharya, we find the word in 5.4.25 with the etymology इर्मं इति बाहु नाम समीरित तरो भवति।

निरुक्ते ५-६-२५

It is from इर्मं, that the word arm is used in English Swedish, Danish, Duch and German.

A great ancient Sanskrit Grammarian Acharya Apishali states in his Shiksha: सर्वंमुखस्थानम वर्णमित्येके i. e. according to some, अ (a) is used in the place of all vowels. Bharat has stated the same thing in his Natya Shastra:

"So no wonder that इ in इर्म has become arm in various languages of the west as अग्नि has become Ignis in Latin.

(3) The third word which we may discuss in this conneetion is दमे which, according to the Vedic Lexicon Nighantu (3.4), means दमे इति गृहनाम [निघ० ३-४] Home. This word is used in the Vedas frequently in the sense of home.

According to the Vedic maxim जायेदस्तम् wife is home or well-known Sanskrit saying :

न गृहं गृहमित्याहुर्गृहिणी गृहमुच्यते ।

Wife, who is the mistress of the home, is called home. In classical Sanskrit literature and lexicon like Amar Kosha, this word is not found in the sense of home or wife.

But I was surprised to find that the word with slight change is used in several European language, including English, Swedish, Danish, Dutch and German. It is used for a lady. In English it is dame, in Swedish it is dam in Danish; it is Dame in Dutch; it is dame, and in German it is die Dame.

(4) मीरः — समुद्रः Ocean :

The fourth word which may be takan up for comparative study of the Vedic Sanskrit with foreign

languages is मीर: a word which has rarely been used in Sanskrit and which is not to be found in Amara Kosha and other lexicons of classical Sanskrit. It is mentioned in the Unadi Kosha 2.25.

शुसिचिमीनां दीर्घश्च मिनोति प्रक्षिपतीति मीरः समुद्रो वा ॥
स्वा० दयानन्द सरस्वती कृत वृत्तो ।
(उणादि कोष शताब्दी संस्करण करनाल पृ० ५६)

Unadi Sutras with the Prakriya Sarvasva of Narayana University of Madras 1933.

शुसि चिमीनां दीर्घश्च ॥ २-२५ । मीरः समुद्रः इति नारायण वृत्तो । पृ० ३८ ।

Now we find to our great surprise that this Vedic word (as there are many Vedic words in the Unadi Sutras) is found in many languages of Europe with slight difference. For instance in German, it is used as 'meer' meaning sea, ocean– (See German English Lilliput Dictionary Language; Scheidt Berlin: P. 341).

In French it is used as 'La mer' meaning ocean. In (See scheidt's Lilliput Dictionary French and English) In Italian 'il mare' is used for ocean [sea] (See Loom of Lauguages by Bodmer : P. 578).

In Spanish and Portugese, it is used as 'mar' (See loom languoges : P. 578) .

In French, the word 'mer' is used for sea. [See Langer Scheidt's Lilliput Dictionary : French-English : P. 354] .

In Spanish and Portugese the word mar is used for the sea. [See Loom of Languages by Bodmer P. 578].

(5) अप: -- कर्म, [निघ०]

The fifth word which I propose to take up in this connection is अप: which according to the Vedic Lexicon Nighantu means work अप इति कर्मनाम [निग० २-१]

It is not found in this sense either in Amara Kosha or other lexicons of the modern Sanskrit language. But it is found in Latin as 'Opus' meaning work and in French as operer meaning work. : [See Langue Scheidt's Lilliput Dictionary of the English language Foreign words and Phrases P. 564].

Such instances can be multiplied to any extent, but these would suffice to show that this ancient Vedic language is the mother of all languages.

CHAPTER X

WESTERN LINGUIST'S ARBITRARY CLASSIFICATION OF LANGUAGES WESTERN STYLE

One main point where we do not see eye to eye with Western linguists is their arbitrary classification of the world languages. Bodmer has givan this classification in his well-known work 'Loom of Languages'.

Bodmer (P. 194-195) gives below the list of the following families which, he says, are well-defined:—

1— Indo-European

(a) Teutonic — (German, Duch, Scandinavian, English).

(b) Caltic—(Erse, Gaelic, Welsh, Breton).

(c) Romance — (French. Spanish, Portugese, Italian, Rumanian)

(d) Slovanic—(Russian, Polish, Czech, Slovakion, Bulgarian, Serbocration, and Slovene)

(e) Baltic—(Luthianian and Littish)

(f) Greek

(g) Albanian

(h) Armanian

(i) Persian

(j) Modern Indic dialects.

II—Finoo-Ugrian

(a) Lappish (b) Finnish (c) Esterian
(d) Hungarian.

III—Semitic

(a) Arabic (b) Ethiopian (c) Hebrew
(d) Maltese

IV—Hanictic

(a) Chinese (b) Tibetan (c) Siamese
(d) Burmese

V—Indo-Chinese

(a) Malay (b) Fijian (c) Tahitian (d) Maori

VI—Turko-Tartar

(a) Turkish (b) Tartar (c) Kirghiz.

VII—Dravidian

(a) Tamil (b) Telugu (c) Kanarese

VIII—Bantu

Kafir, Swahili, Bechuana, Sesuto, Hereo, Congo, Duala etc.

—Loom of Languages by Bodmer,
P. 194-195.

To us this whole classification appears to be arbitrary as we have shown in previous chapters that Dravidian languages are not independent of Sanskrit, but contain Sanskrit words in a very large measure. Their percentage, according to Shri Ananta Shayanam Iyangar and other south Indian scholars, is 90 percent in Malayalam, 75 percent in Telugu, 80 percent in Kannada and atleast 50 percent in Tamil. The British rulers of India whose policy throughout their reign was to 'divide and rule' apread the erroneous and

mischievous idea that Dravidian languages had nothing to do with Sanskrit. We have also shown how not only Greek, Latin, French, German and English but even Sanskrti. Persian and Pahalvi and Zend in their grammar and vocabulary are very much akin to Vedic Sanskrit. Mr. Taraporewella has, therefore, rightly enumerated Pahlvi as an Aryan languages in his distinguished book namely 'Elements of the Science of Language.' P. 398.

Many Western linguists have also expressed their disapproval of the above arbitrary classification. For instance, Ven dreyes has stated in 'Language':—

"In the scientific field, where the comparative work is well-advanced, we find some characteristic features bearing a strange resemblance to Indo-European. The fact is that Semetic, according to present indications, appears to be nearer to Indo-European than any other linguistic group so far delimited." —Language by Vendryes.

Even Bodmer who was chiefly responsible for the above classification had to admit willy nilly that 'In the Fino-Ugrian group, the word for 100 is borrowed from Iranian, and Hebrew Schest (6) Scheva (7) are supposed to be derived from Aryan.'

Loom of Languages by Bodmer P. 425.

Thomas Grey was bold enough to assert—

'In theory, it is by no means impossible that great language group of the world now regarded as the con-

nected Indo-European, Hanitoo Semitic, Uralic, etc. may yet be found to be 'genealogically related.'

Foundation of Language (P. 362).

Even Bloomfield has not whole-heartedly supported the above classification of languages and has stated—

Of the present day families which border upon Indo-Enropean, one or more may be distantly akin, the Semitic Hamitic and the Finno region families seem to show some resemblance to Indo-European, but inspite of much effort, no conclusive evidence has been found.'

—Language by By Bloomfield, P. 65

Friedprich Schegel, a pupil of Hamilton, writes in his book 'Uber die Sprache und Weisheit der Inder' (On the language and Philosophy of the Indians) : — "Sanskrit is the mother of all languages."

Marie Pei has referred to it in his 'Story of language' P. 174.

Though Mario Pei has scoffed at the idea, our comparative study and charts prove the correctness of this dictum.

'Proto Indo European' also is a figment of the imagination of some Western Linguists.
Bloomfield writes in 'Language'—

"Finding that all these languages and groups

(Sanskrit, Iranian, Armenian, Greek, Albanese. Lasin, Celtic, Germanic, Baltic, Slavic) resemble each other beyond the possibility of mere chance, we call them the Indo-European family of languages, and con-

clude, with Jones, that they are divergent forms of a single pre-historic language, to which we give the name Primitive Indo-European."

—Language by Bloomfield P. 13, 16.

Our contention is that the Vedic Sanskrit is the mother (directly or indirectly) of all languages, illustrations from 45 of which we have given in this thesis.

The Vedas on the Divine Origin of Speech

Regarding the origin of speech, the following two mantras from the Jnana Sukta of the Rigveda (Mandala X, Hymn 71) throw a flood of light on the subject dealt with in this work. We are quoting the translation of these Mantras by our late lamented friend Dr. Abinash Chandra Bose, M.A., Ph. D. from his illustrious work–'Hymns from the Vedas'-P. 63.

बृहस्पते प्रथमं वाचो अग्रं यत्प्रेरत नामधेयं दधानाः ।
यदेषां श्रेष्ठं यदरिप्रमासीत् प्रेणा तदेषां निहितं गुहाविः ॥
ऋ० १०, ७१-१

"When, Lord of our prayer, the first of speech and the foremost the sages uttered, giving the un-named a name. Which was their best, and their most stainless then they with love revealed the Divine secnet in their souls."

यज्ञेन वाचः पदवीषमायन् तामन्वविन्दृषिषु प्रविष्टाम् ।
तामाभृत्याव्यदधुः पुरुत्रातां सप्त रेभा अभि सं नवन्ते ।।

ऋ० १०-७१-३

"With worship they followed the steps of the Speech and found it installed in the hearts of sages. They acquired it and gave it at many places and seven singers in tone it together."

Foot-note : Seven singers–these are believed to mean the seven common vedic metres. They are Gayatri, Anushtubh, Pankti, Trishtubh, Jagati, Ushnik and Brihati.

This Divine Origin of the speech solves the real problem as nothing else does.

The rest as shown above is mere conjectural speculation.

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5 भारत की १५ भाषाएँ सीखिए और बोलिए – By Prabhakar
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8 भाषा विज्ञान–श्री भोलानाथ तिवारी

9 भाषा-शास्त्र प्रवेशिनी–श्री वैंकटराम शास्त्री एम.ए.

10 भाषा का इतिहास–श्री पं. भगवद्दत्त जी शास्त्री

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57 तामिल और उसका साहित्य–पूर्ण सोम सुन्दरम्

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श्रीमती इन्दुमेधा एम.ए., देहली

69 पंजाबी भाषाया मूल स्रोतः संस्कृतम्–कविराज रामगोपाल
साधुराम प्रणीतम्

60 तिब्बती स्वयं शिक्षक–थारदीन कृत

61 भाषा लोचन–आचार्य सीताराम चतुर्वेदी कृत वाराणसी

62 Proceedings of the First international conference.

63 वृहत्तर भारत–चन्द्रगुप्त वेदालंकार

CONCLUDING REMARKS

This brief and general survey of above fifty languages of the world shows that all languages are related to the Vedic Sanskrit directly or indirectly.

In the case of all Indian languages, Sanskrit is admitted generally to be the real mother; in other cases it may be called at least foster-mother. It is the unifying factor which can never be ignored. Now when the idea of one world has been accepted by many great scholars and thinkers of the East and the West, of the North and the South, it is highly desirable that Sanskrit should be universally studided by all, so that they may feel united.

In a paper read by Prof. Jean Filliozat Paris on 'Sanskrit as a link language' before the first International Sanskrit conference held at New Delhi in March 1972, he rightly observed :—

"Sanskrit has long been and still is considered by many scholars as a sacred and a literary language essentially belonging to the Brahminical class. That is true but not enough to characterise the whole of its function in the Indian society and to explain its strong and wide influence on foreign languages and even on modern and colloquial language, of India herself."

"If Sanskrit, as a means of expression, had been confined to orthodox literary circles, how are we to understand the fact that it was propagated throughout the Asian mainland and beyond the seas upto China

and Japan by the Buddhists, who admitted Brahmins among them, but not as such, and were in majority non-Brahmins."

(Sanskrit as a link language by Prof. Jeam Filliozat-Proceedings of the First Inter-national Sanskrit conference New Delhi. March, 1972 : P. 263)

In the course of this scholarly paper, Prof. Jeam further observed :

"Really, Sanskrit was the only link language from Afghanistan to Kanya Kumari between the Indian communities. So the post-Vedic religions were able to compose their scriptures in Sanskrit."

Ibid P. 266.

"Though the propagation of Sanskrit has been very large throughout the continent of Asia, its influence and its adaptation in South-East Asia has been much greater. There, it has not merely been imported and translated; it has flourished. —P. 266.

"More than one thousand Sanskrit inscriptions, often very long and in Kavya style, have been found in Campa, Combodia, and Indonesia, from the 3rd till the 13th century. They give a clear evidence of the high level of Indian culture in those countries."

Ibid. P. 268

" Sanskrit was not confined to literary circles. and had echoes in the colloquial and ordinary languages. Otherwise we can not explain how the popular languages of Campa, Cambodia, Burma, Thailand,

Laos, Malaysia and Indonesia have incorporated many Sanskrit words. We have just to refer to the great work of Prof. Gonda on "Sanskrit in Indonesia."

Ibid. P. 272.

Prof. Jean concluded his scholarly paper with the following words :—

"Really Sanskrit has not been confined throughout the history to a closed literary class. It has been raised by the Brahmical tradition to the highest level but it has also been expanded to all the peoples of India and South East Asia and so has been the medium of the cultural unity of All India and of the Indian cultural expansion out side India." P. 273

In another paper on 'Sanskrit across the Himalayas read before the First International Sanskrit conference, Shri Nirmala C. Sinha, Director 'Tibet House', New Delhi, observes :—

"It is a common place of oriental studies that India has shared the heritage of Sanskrit wi h other countries. On purely philological considerations the ancient most Sanskrit is the matrix (mother) of the speeches of more than half of mankind through ancient and modern times."

(Proceedings of the First International Sanskrit Conference. New Delhi. P. 274)

This ancient-most Sanskrit which Dr. Nirmala Sinha has admitted to be the matrix or mother of the speeches of more than half of mankind through ancient

and modern times, is Vedic Sanskrit as we have pointed out with illustrations from fifty languages of the world.

He who masters Sanskrit with its wonderful grammar, will find it so easy to learn all other languages of the world.

Dharmananda Sarasvati
Anand Kutir–Jwalapur (U.P.)

28-4-1977

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SOME OTHER BOOKS OF THE AUTHOR

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   (Translated with notes and comments)
2. Rigveda : Volume 1 & 2
   (English Translation with commentary)
3. Vedon Ka Yatharth Swaroop
4. Mahapurush Kirtanam
5. Bhartiya Samaj-Shastra
6. Mahatma Buddha-An Arya Reformer
7. Amar Dharm Vir Shraddhanand
8. Mahilamani Kirtanam
9. Striyon Ka Vedadhyan Aur
   Vedic Karmakand Main Adhikar.

यावद् भारतवर्षं स्याद्,
यावद् विन्ध्यहिमाचलम् ।
यावद् गंगा च गोदा च,
तावदेव हि सँस्कृतम् ॥

i.e. As long as India exists, as long as the Vindhyaas and the Himalayas exist, as the Ganga and Godawari flow, so long Sanskrit will last.

It is impossible to concieve a language so beautifully musical and so magnificently grand as Sanskrit.

अमृतं मधुरं सम्यक्,
संस्कृतं हि ततोऽपिकम् ।

i. e. nectar is sweet indeed, Sweeter still is Sanskrit.

—*Prof. H. H. Wilson.*

The Sanskrit language, whatever be its antiquity, is of a wonderful structure, more perfeet than the Greek, more copious than the Latin and more exquisitely refined than either."

Sir William Jones.

* * *

"If there is a God who has created heaven and earth, it will be unjust on His part, if He deprived millions of souls born before Moses of His Divine knowledge. Reason and comparative study of religions declare that God gives His Divine knowledge to mankind from his first appearance on earth."

Maxmuller.

* * *

"Sanskrit has long been and still is considered by many scholars as a sacred and a literary language essentially belonging to the Brahminical class. That is true but not enough to characterise the whole of its function in the Indian society and to explain its strong and wide influence on foreign languages and even on modern and colloquial language of India herself."

"If Sanskrit, as a means of expression, had been confined to orthodox literary circles, how are we to understand the fact that it was propagated throughout the Asian mainland and beyond the seas upto China and Japan by the Buddhists, who admitted Brahmins among them, but not as such, and were in majority non-Brahmins."

Prof. Jean Filliozat Paris.

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